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THE WOODSTOCK LETTERS

A RECORD

OF CURRENT EVENTS AND HISTORICAL NOTES CONNECTED WITH THE COLLEGES AND MISSIONS OF THE SOCIETY OF JESUS

VOL. LXIX.

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The Woodstock Letters
VOL. LXIX, No. I

JUAN DE POLANCO, S.J.

1517-1576

Richard H. Dowling, S.J.

Around the main figure in any great enterprise invariably are grouped other men whose own intrinsic worth is often over-shadowed by the preeminence of their leader. They are the smaller cathedral spires that do not attain to the soaring heights of the main spire, nor do they possess its massive grandeur, yet they have a beauty and symmetry of their own, which blend into and add immeasurably to the surpassing unity of the whole. Ignatius of Loyola towers high in the history of the Catholic Reformation and many were the brilliant intellects and magnanimous hearts Divine Providence brought as colleagues under the enthusiasm of that magnetic leader in the great work he had in hand; their worth was keenly realized by him and well known by the men of their day, but, as the years pass, these brilliant personalities too often shade off into mere names for the casual reader. As the Fourth Centenary of the Society of Jesus draws near, the ideals and achievements of Ignatius of Loyola will live again in the minds of many. It is the purpose of this article to throw the spot-light upon one of that glorious galaxy of illustrious men, who were the companions of Ignatius in the days of the infant Society.

In the renascence of spiritual vigor that swept through the Church with the maturing Sixteenth Century, the young Company of Jesus soon grew to hold a

front-line post. Providence made its influence felt from Ireland to Japan, but the work of Juan de Polanco seemed to be squared in by the four corners of a desk in a little house in Rome. Polanco to most Jesuits is known as the Secretary of St. Ignatius. His name is not connected with any great individual enterprise, as were those of Lainez and Salmeron debating at Trent, or that of Xavier striding the Indies. But Polanco's years were spent so close to the heart of the Society that all its work became in a way his own. Juan Polanco was no mere shadowy secretary, but a vibrant personality, who for twenty-five years stood at the side of the first three Generals, their trusted counselor and friend, a man whose prudent wisdom, generous sympathy, and real sanctity entered into the vital growth of the young Society and its preeminent part in the Counter Reformation.

When the young knight, Iñigo de Loyola, was dividing his time between poetry and arms at the court of the Viceroy of Navarre, and Francisco de Borja, heir to the Duke of Gandia, was reaching for the stirrups of his first horse down in Valentia, Juan Alonso de Polanco was born in the city of Burgos, the capital of Castile on December 16, 1517.[1] Though laying no claim to royal or noble blood, the Polanco family was sufficiently rich and illustrious. The father was an alderman of Burgos. Of Juan's early years we have no details. However, intelligence and piety must have shown themselves early and pointed to a career in the Church; when only thirteen, Juan is on the long road to Paris and, nine years later, with a university degree in his pocket, the young 'Magister' sets out for Rome. A pleased and ambitious father had purchased for his son the post of 'Scriptor Apostolicus' at the Curia and the way to future eminence lay ahead.

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[1] The year somewhat doubtful. Some say 1515 or 1516. The *Monumenta*, however, follows Sacchini in giving the year as 1517.

But grace was beginning to elbow glory then at the heart of the Catholic world; the young Notary began a friendship, which was to last until death, with a fellow Spaniard, Diego Lainez, "that marvelous intellect, remote and brilliant as a star, but burning with an all-consuming love of God!" Lainez led his young countryman through the Spiritual Exercises. The result was a complete surrender. Juan inscribed his name "desiring to serve God, our Lord, by the most perfect life.. in the order of priests of the Society of Jesus." It was the summer of 1541, when the Company had not yet celebrated its first official birthday.

The following year found Juan at Padua. Sent there to study at the University, he helped lay the foundation of a house of the Society—its fourth in the world. After five years spent in Padua, in 1546 the Priesthood crowned his studies. How richly Polanco was endowed and how well he profited by his stay in Paris and Padua can be seen in this tribute, somewhat effusive, no doubt, but readily understandable when written of such a man as Polanco, paid to him by a contemporary, William Eysengrein, in the *Catalogus Testium Veritatis*: "Vir doctrina, et eloquentia clarus, Orator facundus, Philosophia gravis, Sacrarumque litterarum scientiis nemini secundus." Immediately Father Polanco threw himself into ardent missionary labors in various cities of Tuscany. Coming to Pistoya, he gave the Spiritual Exercises to the Bishop, who thereupon began to preach. Such loosenings of episcopal tongues were rare wonders in Renaissance Italy. Polanco reaped rich fruit in this diocese, where he was constantly in demand, preaching sometimes three times a day, on the street, in the churches, before the Canons of the Cathedral. Quite a few priests were so stirred that they offered to go to the Indies and the foundations of two colleges were discussed.

But in the ducal city of Florence the young whirlwind missionary was not so successful. Though, at the request of the Duchess Eleanor, he gave that lady

some written spiritual instructions, with which she professed herself well pleased, in another matter he gave, so it seems, no little offense to Duke Cosimo. Either in ignorance of the circumstances or in a burst of fervor, Polanco showed, perhaps, a too impolitic friendship with a faction at odds with the Duke. Cosimo, no doubt, considered that there were other souls, besides those of these particular gentlemen, in whose spiritual progress the ducal heart would be more interested. At the time there was a question delicately pending, whether a college should be allowed the new Society in Florence; the Duke now shelved the matter, perhaps, rather than deal with Polanco, though he acknowledged the young priest's good intentions. At Rome, Ignatius, who had envisioned a college in Florence, became worried. Had Polanco bungled the affair? If so, how? There were rumors that the young missionary, unasked, and with more zeal than tact, had taken on himself the spiritual guidance of the Duchess, forcing written instructions on her, and had even advised Cosimo how to run his duchy. A request for further details and a sharp rebuke were soon on their way to Florence, but tempered, as always, with Ignatius' encouragement and sound advice.[2]

In Tuscany trouble was fast closing in on poor Juan. His family had been none too pleased, when, five years before, the rising star of the young Notary Apostolic had been suddenly quenched in the humble black habit of a new religious congregation, an Order that was still unknown in most places, misunderstood and suspected in many others, especially in Spain. Except for a proud silence that stopped all letters from home, and virtually interdicted Juan from the family circle, he was left to his own chosen path. But now at this juncture in Tuscany, affairs were vigorously

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[2] Astrain and Pastor for this incident charge Polanco with indiscretion—the imprudence of youthful zeal. But from a marshalling of the documents alone the Editors of the *M. H.* (*Polanci Complementa* I, xvi et seq.) are able to clear him.

taken in hand by his younger brother, Luis Polanco, who, prosperous and with many friends, was setting himself up as a merchant in Florence. One day happening on Juan in the city, he strongly persuaded his brother to return to the family, to Burgos, and to common sense. Luis, it seems, did not do things by halves; when words failed, he locked Juan up in his house. The latter, too, having a will of his own, forced the door and, in true Pauline style, slid down a rope from a window. Juan was soon at Pistoya, safe, as he thought, in the palace of his friend, the Bishop. However, Luis had powerful connections in Florence; the Bishop had to give up Juan, who was carried a prisoner to the ducal city. In this crisis Polanco turned to his true Father, Ignatius. The General's influence prevailed; a letter to Duke Cosimo shortly effected the release of Juan, who was soon speeding to Rome and safety. In the years that were to follow, Polanco's family learned more of the Company of Jesus, became fully reconciled to Juan's vocation, and very devoted to the Society.

The Tuscan ministry of the last few months had been in a way Juan's Tertianship.[3] Had Ignatius' eye picked him for the influential post the young man was now to occupy? We do not know. In the same month, March, 1547, in which Polanco made his hasty return to Rome, he began his duties as Secretary to the General. Other Fathers had held the post for brief periods; Polanco was to continue in it for twenty-five years—till Ignatius' death and throughout the generalates of Lainez and Borgia. 'Secretary' is merely a convenient tab to gather together the multitudinous labor of those crowded years. We should rather say that for the next quarter-century, at the side of three Generals, he was to have a very intimate share in the work of those dynamic personalities.

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[3] "...acabando sus estudios en Padua començo á complir el año de probación acostumbrado". Cf. *MH Ignat.* I. *Epist.* 154.

Scarcely was Polanco settled in the little house at the foot of the Capitoline and beside the Church of Santa Maria della Strada, when he was admitted to share in a work of tremendous importance. The Society was confirmed in 1540. A year later Ignatius was writing the Constitutions, finishing touches to which were to occupy him until his death. It was to this work, of such significance in the history of the Society and of the Church, that Ignatius invited the young Secretary. What was the extent of Polanco's share in the writing of the Constitutions? It is an old question, one that has been long difficult to answer definitely, for neither Ignatius, nor Polanco left any direct testimony. The Editors of the *Monumenta Historica S.J.* have treated the question exhaustively and very satisfactorily. Ignatius, of course, was the Author, the mind that conceived them and executed them; in the execution he used the subordinate labors of his secretary, whose work lay chiefly in coordinating material and evolving the external form of many parts. Many accidental notions were of Polanco's suggestion; nothing, however, touching the substantials, except a few points regarding Colleges and Universities, are to be attributed to him.[4]

A like difficulty would seem at first to be met as to Polanco's principal work as Secretary, namely, the correspondence. From the little house in Rome streamed out thousands of letters, speeding daily to all points of Europe, to India, Japan, Mexico, Brazil. Many, of course, were written by Ignatius' own hand; some, signed by the Saint, are in the hand of another; others are written and signed by the Secretary. These latter were the letters '*ex commissione*', by the command of the General. How much of these was Polanco's, how much Ignatius' and, after Ignatius' death, Lainez's and Borgia's?

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[4] For a critical discussion of the whole authorship of the Constitutions cf. *MH Ignat. Const.* II, pp. CLXIV et seq.

We note first that the letters are not mere dictation. The Secretary writes as an individual, as a *living* pen; he speaks in the first person, referring to Ignatius in the third. But the praise and encouragement, the counsels and reprehensions that flow out to brother Jesuits, to Rectors, to Provincials, all over the Society are those of the General. Surely, a rebuke, for instance, to a man of the station and calibre of Lainez; a counsel of the highest importance to that "Hammer of the Heretics", Peter Canisius, would have been impertinences, if they came solely from Polanco.

After a little examination the solution is seen. First, from the manuscripts, where in the hand of Ignatius emendations, additions and deletions show the minute revision that made the letters, though written in the personal style of the Secretary, carry from Rome only the message that Ignatius, the Father and Ruler of the Society, desired. Then, we have the words of Polanco himself that Ignatius would not only order a letter to be written, but would outline its contents: "Accepit litteras tuas, domine in Xo charissime, noster in Xo Pater Ignatius, mihique (*pro more suo*) mentem suam aperiendo, rescribendo tibi curam injunxit. . .Sed ut commissum mihi respondendi obeam. . ." Thirdly, from the custom of Polanco, who, when he had any personal message to send, would enclose it separately, and would place in the archives copies only of the main letter. Finally, the work of the Secretary is outlined in the Constitutions (IX, 6, No. 8E), where it is stated that the General should be assisted by someone "qui pro memoria et manibus sit ad omnia, quae scribenda et tractanda fuerint" and in the Declarations on this point: ". . .at prout se extendet munus a Generali commissum litteris poterit respondere; sive Generalis, sive ipse Secretarius de ipsius commissione eas subscribat."[5]

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[5] Cf. the introduction to the *Monumenta Ignatiana* I, pp. 21-22.

In this massive work Polanco had the help of *librarii* and amanuenses. With their help, undoubtedly, he made his collections of the Generals' letters, at first in summary form, later of whole epistles. This too is described in the Constitutions (IX, 6, No. 8 E Declar.) "ex omnibus litteris et informationibus summam in pauca redigere."

Polanco has left little jottings, reminders of the many angles of his work. His first duty as Secretary is "to read all letters from all parts of the world, and to see that summaries are made," which he truthfully adds, "is no small business." Other notes remind him to prepare matter for consultation, to draw up instructions for men setting out on all the roads that lead from Rome; to read over the news coming in from all parts of the world, polish off the accounts, translate them or have them translated, and to send out the bulletins to other Provinces. Here this busy man exclaims with a sigh: "This is a business, moreover, which demands full time." He is the Archivist, who is to file away bulls, briefs, letters, hints on government, records of final vows and to catalog all the members of the growing Society.

His work as Secretary would have kept any normal man busy, but of his first year at the Curia Polanco himself reports: "Secretarius Societatis et confessionibus audiendis vacabat, et mane concionem, a prandio lectionem, in templo habebat; nec interim serviendi culinae, aut refectorio munus omittebat; idemque Procuratoris-Generalis officio et christianae doctrinae explicandae dabat operam" (*Chronicon* I, No. 168). To his intelligence, prudence, and sagacity was entrusted an unbelievable mass of assignments. He was, as he indicates above, the Procurator-General of the Society. Special requests and needs, business transactions of the whole Order passed through his hands. In particular, the upkeep of the Roman College was his charge, and this in the years before it had any fixed endowment. How the Roman College at this time man-

aged to exist and care for its crowd of students is little short of miraculous. Divine Providence fostered it, but, as Father Astrain remarks: "Not without much prayer, heartaches, and toils undergone by the Jesuits, especially by good Father Polanco." Polanco gave most of his inheritance to the College and begged alms for it in Rome and from Spain. When poverty obliged him to sell some investments, bought with the donations of Borgia, the harassed Procurator remarked: "The only income that remained was hope in God." From other notes in the memoranda referred to above he seems to have been spiritual father, examiner of candidates, a sort of socius to the Novice-Master, consultor of the house, and a go-between, when the General had no time to see all who wished to deal with him.

A modern biographer of Borgia speaks of Polanco as one who had been Ignatius' right-hand and "had probably known more of the inner working of the founder's mind and spirit than any of the younger generation of Jesuits." This is a correct estimate of one who had enjoyed so intimate an association with the Saint, and who has been called "a man according to Ignatius' own heart." Because he was a man after Ignatius' own heart, the great virtue of humility, which the Saint places at the heart of the Spiritual Exercises, dominated Polanco's life. We have an indication of this in a letter to Xavier, in the Spring of 1549, in which Polanco, giving him news of Rome and telling him of the final vows of three of the fathers, writes: "The third professed, who did not merit to be in this number, is he who wrote this." He had been a Jesuit only eight years, when on the feast of the Annunciation, 1549, he bound himself to the Society forever.

As the years went on greater positions of responsibility were piled on those shoulders that, in the words of the Editors of the *Cartas de San Ignacio*, always carried "in great part, and at times almost entirely, the weight of the correspondence, the government, and the business of the Society." He became Admonitor of

the General; Assistant for Spain, for France, for Lower Germany, and for the Indies; Visitor to Sicily; and, finally, Vicar-General. How Polanco was almost entrusted with the supreme office of General will be told later.

While Polanco's marvelous administrative ability, his tireless energy and tact in execution, his prudence in counsel, so often exhibited on many important occasions, since ordinarily there were no more than five or six professed fathers in Rome, were recognized by all, the depth and soundness of his theological knowledge were also highly valued. He acted as examiner of the *Catechism* of Canisius and a theological work of Lainez; he urged Salmeron to write a compendium of theology; he was consulted, when the Society was offered the administration of the Spanish Inquisition; he with others met the theologians from the University of Paris with the happy result that the University's decree against the Society was annulled; he accompanied the General Lainez, whom the Pope had appointed adviser of Ippolito d'Este, Cardinal of Ferrara, to the fruitless Colloquy at Poissy; with Lainez he passed over to Trent, where he not only assisted the General by gathering material for his debates and helping him with the two-thousand-odd letters dispatched to the Society during their sixteen months stay at the Council, but also himself sat among the Theologians with the consultative vote and even addressed the Fathers of the Council.

Despite the multiplicity of Polanco's offices and the unremitting toil they involved, this many-sided genius, who seemed to find twenty-five hours in a day, blossomed forth also as an author. At an early date he entered the field of Pastoral Theology with a little work on "Instructions for Confessor", written by command of Ignatius. This opusculum had a great success in an age when, perhaps, there were still priests who could scarcely pronounce the words of absolution. The Bishop of Dillingen thought so highly of it that in a diocesan synod he ordered all his priests to acquire and

study a copy of it. From his pen flowed treatises on Humility; the Seven Capital Sins; Hints for Missionaries; a Method of Prayer; a Method to Help Those Who are Dying. Sommervogel lists his writings, the published ones going into many editions and translated into many tongues. But his *Magnum Opus* was finished in more leisurely years, when after the election of Mercurian as General, Polanco was at last relieved of his work at the Curia. This was the *Vita Ignatii Loyolae et Rerum Societatis Jesu Historia.* The first part of it gives the life of Ignatius covering some seventy pages and then the title, "Chronicon Societat. Jesu ab anno 1537 ad annum Dni 1549", appears. The whole work is usually referred to as the "*Chronicon*". This "Chronicle" of the first years of the Society was not intended by the author as a history, but as a source book for the future historians. Indeed, it is difficult to find any history of the early Society that does not refer to this "Chronicon Societatis Jesu". It has only recently, comparatively speaking, in 1894, been published in five volumes by the Editors of the *Monumenta.* The gathering of these volumes must have been, indeed, a labor of love, since Polanco's love of the Society, his enthusiasm at every unfolding phase of its work, were almost notorious. His letters "Ad Universam Societatem", in which at regular intervals he recounts the work and progress of the Company, were criticized by some as showing a somewhat immoderate pride. But the Secretary, who saw the Society spreading out over the world, even to "India. . .Ormuz. . .the regions of Japan. . .the lands of Prester John", was writing for fellow Jesuits and had in mind especially the younger members who would more diligently read or have read to them the letters in their novitiates and houses of training and who would be set aflame with holy enthusiasm to emulate the apostolic deeds of their elder brothers.

As Ignatius grew older and his body weakened to a shell, he confided more and more of the administration

to his secretary and adviser, Polanco. On his deathbed, as Jerome Nadal, whom he had previously appointed to assist him as Vicar, was absent from Rome, he entrusted the central government to Fathers Polanco and Madrid. On the death of Ignatius in 1556 Diego Lainez was elected Vicar-General, but as he was just recovering from an almost fatal illness he reappointed Polanco and Madrid to govern in his stead. The First General Congregation of the Society elected Lainez as the second General. It also instituted the office of Assistant and appointed Polanco Assistant for Spain. He was also to continue as Secretary, Admonitor to the General, and Procurator-General. When Lainez died in 1565, the Second General Congregation, which elected Borgia as General, named Polanco Assistant for France, Lower Germany, Brazil and the Indies, and reappointed him Admonitor to the General, while Borgia confirmed him in the post of Secretary of the Society. The third General was to rely on Polanco even more than his predecessors. With Borgia, Polanco often walked down the long halls of the Vatican to confer with the gaunt saint, Pius V. A young noble ecclesiastic, then only twenty years old, Monsignor Claudio Acquaviva, who was attached to the Papal Court, was afterwards to recall that the spiritual conversation, modesty, and evident sanctity of three Jesuits, whom he often met at the Vatican, Borgia, Polanco and Cristobal Rodriguez, drew him to enter the Society. On one occasion the Pope sent Polanco on a delicate mission to Tuscany to adjust some differences with the Grand Duke, and with the Cardinal de Medici. Polanco also accompanied Borgia on the latter's papal mission to Spain, Portugal, and France; it was this journey that was to prove fatal for the ailing Saint. On Borgia's death, Polanco was elected Vicar-General.

Father Polanco governed the Society as Vicar-General from the death of Borgia in October 1572 until the Third General Congregation, which convened in the

following April. As Vicar his duty and sole intention was to conserve intact the sacred deposit entrusted to his hands until the election of the new General. It was Polanco, who received from the new Pope, Gregory XIII, the annulment of the mandate of Pius V imposing on the Society, contrary to its Constitutions, choir and final vows before ordination. Jerome Nadal, Vicar during Borgia's absence in Spain, had begun to negotiate this matter with Gregory as soon as that Pope had been elected in May 1572. A favorable decision of a commission of Cardinals, presided over by St. Charles Borromeo, came in November and the Brief "Ex Sedis Apostolicae", February 28, 1573, confirmed the whole Institute, expressly approving the two points: exemption from choir and ordination before final vows.[6] A minor point evinces Polanco's own zeal for the preservation of the Constitutions; when on one occasion he heard that in far-off Peru a parish had been taken in charge by Ours, he ordered it given up, as being contrary to the Institute.

His zeal for Catholic reform and progress is evident in the letters of this period. Polanco had been an ardent admirer of Pius V and now a kindred spirit appeared in the person of Gregory XIII. To be of service to this great Pontiff and his energetic work, the Vicar-General writes solicitously to his Provincial in France and to those in Germany asking for any details regarding things Catholic that might profitably be laid before the Pope. In other letters Polanco follows with interest the wars of the Huguenots and reads details of the siege of La Rochelle.

The Third General Congregation opened on April 12, 1573. The gathering was marked by an unhappy disturbance. As it intimately affected Father Polanco it might be well told in some detail.[7]

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[6] Cf. *M.H.* (*Polanci Complementa*). Epist. 177; *M.H. Epist Nadal* IV page 165.

[7] The story is told by Astrain, *Hist. de la Comp. de Jesús en la Assistencia de España*, III, 4 et seq., with large excerpts from Ribadeneira's *History of the Spanish Assistancy.*

Approximately half of the Electors were Spanish. In the minds of many Jesuits the experienced Vicar-General, who had been at the heart of things from the earliest days of the Society, was a likely candidate to succeed St. Francis Borgia. But there was a decided opposition to him on the part of some Portuguese, particularly Father Leon Enriquez. The reasons for their opposition are not entirely clear. It may be that some measures of Borgia had given offense to members of the Portuguese Province and fearing to criticize the Saint they turned their attack on his Secretary and right-hand man. However, for his zeal in gathering funds for the Roman College Polanco had previously been found fault with by Araoz, and the Editors of the *Monumenta Historica* note another point aimed at Polanco. In the "interroganda" concerning candidates for the office of General there had been inserted this one: "An sit plenus zelo perfectionis nostrorum, et magis addictus officio veri pastoris, quam industrius et practicus in exercendis per se aut per alios litibus ac negotiis temporalibus, *et in exigendis pecuniis, et ex aliis provinciis in alias transferendis*, cum ob eam causam ubique Societati nostrae apud principes utriusque status inuratur, et periculum schismatis Societati exstitisse compertum sit." A similar complaint against Borgia had aroused Philip the Second, for any exodus of gold was a nightmare to that financially harassed king. Poor Polanco, for all his success as a beggar, knew how to be a "verus pastor", and, if often immersed in quasi-temporal things, could keep his soul high in the skies of sanctity. Moreover, Enriquez, while Provincial, had earned some rebukes from the General, and these had come through the hands of Polanco, the Secretary. In these days in Spain and Portugal there was a strong spirit of anti-Semitism. On the strength of this, Father Enriquez obtained from the King of Portugal and from the King's uncle, the Cardinal Infante Don Enrique, letters addressed to the Pope, ask-

ing His Holiness to exclude from the office of General any "cristiano nuevo" or anyone who favored them. Now Polanco had often taken the rational attitude that such Jewish candidates, if otherwise acceptable, might well be sent to Italy where a Semitic strain was not frowned on as was the case in the Spanish Peninsula.[8] Armed, then, with these letters Enriquez arrived in Rome determined to exclude Polanco from the supreme office of General of the Society.

In Rome there was another dissatisfied group, whose grievance was based on nationalistic grounds and not on any personal animosity towards Polanco. These Fathers, conferring with Enriquez, convinced him that the question of "cristianos nuevos" would mean little or nothing in Italy and that "nationalism" would be a stronger shibboleth. Up to this time, they said, all the Generals have been Spaniards. Is it not time, they asked, that men of other nations enter into the government of the Society? The Pope became deeply convinced of the inopportuneness of another Spaniard at the head of the Company and instructed Cardinal Farnese to make his views known to the Vicar-General. Knowing that the opposition was in great part a personal one, Polanco begged Farnese that he, Polanco, be excluded, but not the whole Spanish nation. By excluding him alone His Holiness would be doing

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[8] Some seem to think that Polanco was of Jewish blood, a "cristiano nuevo". Mrs. Yeo in her *Greatest of the Borgias* writes of "a young Jewish convert. . . .Juan Polanco" (p. 173) and a "member of a family of converted Jews" (p. 176). A similar statement occurs in Walsh's *Philip the Second.*

The Editors of the *Monumenta Historica S.J.*, claim they have found no evidence that Polanco was a Jew. Without contemporary testimony it is impossible to establish the fact one way or the other. However, the burden of proof seems to rest on those who claim that Polanco was of Jewish origin.

In the letter of Cardinal Don Enrique are the words: "Pido encarecidamente á Vestra Santidad que, con su gran prudencia, provea que no sea elegido General de la Compañía ningún cristiano nuevo, ni ninguno que les favorezca." It is certain that the second clause was aimed at Polanco, but not necessarily the first. A misunderstanding of this opposition to Polanco is, probably, the foundation of the assertion that Polanco was of Jewish blood.

him, Polanco, a singular kindness and favor and the Society a great benefit, without offering any offense to the whole nation or to so many and such grave Fathers. The Vicar-General, however, said nothing of this interview to the other Fathers of the Congregation, nor did he make known the personal expression of his wish, which the Pope made on the day the Congregation opened, when Polanco, Salmeron and some other Fathers had an audience with Gregory. Ribadeneira complains of this silence of Polanco in these words: 'Thus did Father Polanco answer without sharing with the other Fathers in the reply to Cardinal Farnese, taking into account more his own humility and the wish he had of not being General, than the honor of the nation and the union of the Society, which he should, in this case, prefer to his own modesty and particular good." If Polanco had disclosed to the Congregation on April 12 the existence of the conspiracy, measures to win over the Pope and arrest the intrigue might have been adopted with better results than was possible on April 22.

So it was out of a clear sky that the bolt fell on April 22, the day set for the actual election. The sermon had begun when there was a knock at the door and the Cardinal de Como, the Papal Secretary of State, was announced. Offered the presidential chair the Cardinal gave to the Congregation the message from the Pope that for the good of the Society Gregory expressly *commanded* the election of a non-Spaniard. Polanco in the name of all begged time for a representation, and that very afternoon five Fathers, non-Spaniards all, set out for Tivoli where Gregory was spending a few days. The delegation, of which Peter Canisius was a member, was headed by Enriquez himself, who in the moment of stunned silence after the Cardinal Secretary had left had thrown himself on his knees and publicly confessed his fault in bringing such trouble on the Congregation and offered to go himself to the Holy Father and to undo in as much as he could the evil he

had done to the Spanish Fathers and to the whole Society. The delegates brought with them an energetic memorial outlining the harm that would come to the Society were its freedom of election to be interfered with. So powerful and convincing were the arguments that the Pope withdrew his *command,* but he reiterated his *desire* to see a non-Spaniard elected. The delegation was back in Rome that night and on the next morning the Pope's answer was given to the assembled Congregation. When the ballots were distributed, on the first count the necessary majority went to Father Everard Mercurian, at the time Assistant to Germany, a man most suitable for the high office. Twenty years before Mercurian's election Polanco had written of him: "He is a learned man, pious, prudent, active, suitable for great enterprises."

Ribadeneira, who was present at the Congregation, tells us there were two edifying and consoling scenes that atoned for the unfortunate disturbance: first, the remarkable peace, tranquility, patience and meekness shown by the Spanish Fathers, not a man of whom uttered a word of complaint; secondly, the overwhelming resentment, zeal and indignation of the Fathers of all the other nations against the authors of the discord. Such was the equanimity of Polanco, his rare modesty and peace of soul that all the Fathers were deeply impressed and one Father was even led to snip a bit of Polanco's garment for a relic.

At last after his long years in the Curia, Father Polanco was relieved of his offices and was succeeded as Secretary of the Society by the brilliant Antonio Possevino. The next two years he spent among the archives, finishing his massive "Chronicon", but early in 1575 he was appointed by Mercurian to make a visitation of the Province of Sicily. In that Province, which later was to have a glorious history, a rather wide-spread dissatisfaction called for a man with tact, prudence, and sympathy with which Polanco was so richly endowed. His many letters to Mercurian are an

illuminating record of his kindness and ability to deal with others. "Not only in general," he writes, "but also in particular I seek to strengthen and console all as far as I am able." The spiritual energy stored so deeply in one who had lived with saints poured itself out in consoling and inspiring the members of the Sicilian Province.

He remained in Sicily almost a year. During that time the island suffered severely from the plague, which Polanco contracted. He was sick three or four times and, when he returned to Rome, was still in a weak condition. He soon fell dangerously ill. When the last Sacraments were administered, his keen mind clear until the end, he followed every word of the ministering priest and made the responses. His last moment was at hand, his brother Jesuits in prayer about his bed and now and then one of them reading to him from some spiritual book. Polanco asked them to bring the little work he himself had composed not long before, "On Aiding the Dying", seeking for himself the consolations he had written for others. While they read from the chapter, "On Strengthening our Trust in the Lord," he murmured the sacred name, Jesus, and died.

Juan Polanco has left us no diary of his spiritual life, but the sublime ideals and deep convictions that charged his soul, glow now and then through the myriad lines of his letters. That last word of his on earth, the Sacred Name, is most expressive. To live and spread the spirit of the Society of Jesus was the summation of his life. From the day when he "put an end to playing a part in this comedy of temporal honors and riches and pleasures" and "with a desire to serve God our Lord in the most perfect way," made his firm decision "vivir y morir en esta congregatión", his life became absorbed in the spirit of the Society and developed with corresponding enthusiasm and fervor as the Society expanded throughout the world. He had entered into his vocation with the enthusiasm of a young man who had found, on a sudden, a new and

glorious thing, a shining and expanding way of life amid the corruption of the Renaissance. The firm conviction that the finger of God was there, that the mission of the Company was a divine mission to share in the reform of the Christian world and to bring the name of Christ to the uttermost parts of the earth, accounts for the expressions of absolute trust in Divine Providence, of humility and dependence on divine grace, of the necessity of prayer to know and carry out the divine will, which echo and reecho constantly in so many of his letters. The marvelous charity that gathered into their new Company men from all the quarters of the globe and sent them out to the most distant missions where incredible hardships and, so often, even death awaited them thrilled his soul. From his post of vantage at the heart of the Society he saw all this. Spiritual values became the only ones for him; his letters to people of the world ever end with an endeavor to draw them from temporal anxieties to things eternal.

Polanco had a way with the people of the world. He was on easy and friendly terms with all manner of men—business men, nobles, canons, and cardinals. He seems to have won the affections of all he met. For instance, a doctor whom he had known in Florence offers his whole house and the furniture in it to the Society; Canisius writes from Germany: "You will always be fixed and engraved in my heart; it is beyond my power not to love and cherish the very thought of you in your absence."

Astrain ranks Polanco with Lainez and Nadal as the three to whom the early Society owed most after the trinity of saints, Ignatius, Xavier, and Borgia. The first three lived with the saints and shared with them the labors of founding the Society. And the Spanish Historian adds: "cuantos de las aciertas y de las buenos providencias nacidas de ellos, no se deberían al fidelisimo Polanco." He was the ever-reliable collaborator, gifted with that breadth of versatility that marked many a renaissance mind, to which were added sound

theology, a shrewd judgment, and constant, ceaseless labor.

The greatness of Polanco's work lay in this intimacy of cooperation with the founders and first Generals of the Society, and because of this constant quarter-of-a-century association as helper, consultor, friend, his share in the development of the Society and in the furthering of the Catholic Reform deepened and broadened with each succeeding year. Yet, because of this very intimacy of the association, his particular influence cannot be measured.

As to the man himself and his spirit, perhaps De-Guilhermy has summed them up best in his Menology for the Assistancy of Spain: "Our history", he writes, "has given Polanco the finest tribute in calling him *par excellence* a man after Ignatius' own heart." The portrait of such a man Ignatius himself has drawn: "qui magis affici volent erga Christum Regem et insignes se exhibere in omni servitio sui Regis aeterni offerent se totos ad laborem."

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The chief work used in the preparation of this paper was the *Monumenta Historica Societatis Jesu.* References to Father Polanco are constantly occuring in this work.

The following volumes were used in particular:

Polanci Complementa containing in two volumes letters etc. more personally Polanco's than the thousands he wrote in the other volumes of the Monumenta. Vol. I contains a sketch of Polanco's life.

Monumenta Ignatiana, Series 1, Vol. I—for Polanco's work as Secretary.

Monumenta Ignatiana, Series 3, *Constitutiones Vol. I, II,* for Polanco's share in the Constitutions.

For some pre-Ratio Studiorum instructions on Studies, in which Polanco had a share, but which I have passed over in this paper consult *"Monumenta Paedagogica".*

Also Astrain's splendid *"Historia de la Com. de Jesús en la Asistencia de España."*

THE FIRST JESUIT VOYAGE ACROSS THE PACIFIC

W. C. Repetti, S.J. and H. de la Costa, S.J.

In past years *The Woodstock Letters* has published accounts of the trans-Pacific voyages of Jesuits travelling to the Philippines, but this voyage, like all modern things, has become more or less standardized; all Pacific ships being essentially combination boats, i.e. passenger-freight ships. It may interest the readers of *The Letters* to hear, by way of comparison, a brief description of the first of all Jesuit voyages from the New World to the Far East, the date of which was 1581. This account is extracted from a letter written to Father General Acquaviva from Manila, dated June 12, 1582, by Father Antonio Sedeño, the first Jesuit superior in the Philippines. Father Sedeño had been the first minister of the German College in Rome; one of the pioneers of the ill-fated Florida mission, which gave Jesuit martyrs to the present state of Virginia; and among the first Jesuits to go to Mexico. He wrote,

> Last year, 1581, Father Doctor Plaza, provincial of New Spain, by order of Father Everard, sent four of us of the Society to these Philippine Islands; Father Alonso Sanchez, Brother Gaspar de Toledo, theological student, Brother Nicholas Gallardo, temporal coadjutor, and me. We left the port of Acapulco, the point of departure for these islands, on the 29th of March of the said year, and almost as soon as we sailed Brother Toledo fell ill with a burning fever which ended his life after nine days in spite of all the remedies which could be tried under the circumstances. His sickness was aggravated by the very great heat which causes ten or twelve days of calms, and is the ordinary thing in leaving this port until the latitude of twelve degrees is reached. A Franciscan, an Augustinian, a secular priest, and two laymen also died, all of whom the Lord desired to take.

Brother Toledo died on Saturday, the day of our Lady, to whom he was very devout; we hope in the Lord he was taken to his glory, for besides the great virtue and religion for which he was always known, it appeared during the whole time that we were in port, almost a month, that he gave himself greatly to prayer, sometimes spending two hours on his knees without interruption. In his illness he showed the greatest conformity to the will of God and bore his suffering with great patience and joy, and although it was very severe, we never heard him complain or show any sign of impatience; leaving us greatly edified but deeply distressed at losing such a subject. God plucked the ripe fruit.

The voyage to these Philippines is the longest and least turbulent, I believe, of all the discoveries. After ten or twelve days of calms, during which people suffer a little from the heat, although the ship always progresses, the latitude of twelve or thirteen degrees is reached and there the wind is very cool and the heat is forgotten. The winds are always astern and the closer one gets to the equinoctial the stronger and cooler they are. Thus the pilots, who are very skillful, navigate along eleven or ten degrees and the winds are so favorable and steady that the sails are scarcely ever changed. The sea is so moderate, although this is a gulf of 2000 leagues, that it is not felt any more than sailing on a river.

At the head of this gulf there are some islands, fifteen or sixteen in number, extending north and south at a distance of ten or twelve leagues apart. They are called Ladrones, where the ships make port and take on necessary supplies to continue the voyage. The people of these islands, at least on the one at which we stopped, which is some forty leagues in circumference, are well-disposed and of good appearance, joyful, affable, and show intelligence and capability of receiving our holy faith, more so than those here. It tore our heart and grieved us to see their loss, and feel the impossibility of preaching the gospel to them; although some day it may please God to send us back to draw them, that they may not remain helpless.

They came out to sea for more than three or four leagues to meet us, in some little canoes shaped like shuttles with sails woven of palm leaves, which are not more efficient than cloth. They sail with an extra-

ordinary velocity and are so dexterous in maneuvering that in the time of a Credo they can change the bow to stern, and stern to bow, and go against the wind in a remarkable manner.

There is a great scarcity of iron and when they sight a ship they come out to barter for wine barrel hoops, which the sailors and passengers break into small pieces, and with this trade the ship is flooded with a thousand kinds of refreshments such as coconuts, bananas, sweet potatoes, rice, fish and other products of the land, and these are a great relief after two months of sailing. I believe there were more than three hundred canoes clustered around the ship, bartering for pieces of iron, some leaving, some coming, so that nothing else could be seen on the water. The arrival of the ships from New Spain is their market day.

From there to this island is about 300 leagues; that your Paternity may know where there are peopled islands, and that they are on the route and stretched out in the middle of this enormous gulf. There are other islands full of people in the middle of this ocean, two hundred leagues further away, and called "barbados", because the inhabitants let their beards grow.

From these (the Ladrones) we set out to continue our journey with the brisk winds which brought us and always prevail, and are always favorable except during four months of the year, June, July, August up to the end of September, for during this period the "vendavals" (southwest winds) come in. Hence the best time to sail from New Spain for this region is the middle of February or, at the latest, the beginning of March, and this makes it possible to cross this entire gulf in less than two months. Owing to the fact that we started late it took us about six months, although a part of it was spent in a port in this island awaiting good weather.

Arriving in Manila, the bishop, who was the first to come to these islands, was received with great solemnity and we were given hospitality with great charity by the Franciscans.

The above account has never before been published. There are some points of interest which are not given in the letter. The galleon, on which the first Jesuits sailed from Mexico, was the "San Martin", rated between 400 and 500 tons. The passenger list included Bishop Domingo Salazar, O.P., first bishop

of the Philippines, and one Dominican, with 24 clerics, lay assistants and servants; 18 Augustinians; 4 Franciscans; 5 married men, their wives and three daughters; and thirty-one single passengers. The vessel also carried 153,376 pesos.

The scholastic who died at the beginning of the voyage was Francisco Gaspar Suarez de Toledo, a younger brother of Father Suarez the theologian, and he was born in Toledo in 1554. At the age of 16 he went to the Jesuit college of Salamanca and after three years of study was admitted to the Society on September 27, 1573, by Father Baltasar Alvarez, Vice-Provincial of Castile. When he had completed the course of Arts and one year of theology he volunteered for the missions and on May 29, 1579, set out for Mexico with a group of fourteen fathers and scholastics.

The Ladrones Islands were those discovered by Magellan and named the islands of "Lateen Sails" from the shape of the sails on the canoes. This name was very soon changed to "Ladrones" because of the thieving propensity of the natives. Late in the 17th century the name was changed to "Marianas" in honor of Maria Anna de Austria who was a great benefactress of the Jesuit Mission of those islands. The island at which the galleons most frequently stopped was the one now known as Guam, the only possession of the United States in that group.

References:

Colin-Pastells, *Labor Evangelica*. I, 348; I, 362; III, 741.

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Manila, P. I.

CATHOLIC MEDICAL MISSION BOARD, INC. AND THE DAUGHTERS OF MARY, HEALTH OF THE SICK

EDWARD F. GARESCHÉ, S.J.

It seems useful to give to Ours, through the pages of the WOODSTOCK LETTERS, a report of the development and progress of the Catholic Medical Mission work and and of the new community, The Daughters of Mary, Health of the Sick, as both are already rendering service to the Society in the missions, and promise to give still greater help in the future. The Editor of the WOODSTOCK LETTERS has very kindly requested this article in words that leave no doubt of his own cordial interest and appreciation.

Those who visit the headquarters of Catholic Medical Mission Board, Inc., in the two old brownstone houses, at 8 and 10 West 17th Street, New York, N.Y. often express their surprise that such an unpretentious exterior should hide such a variety of Catholic medical mission activities. But, a passing visit discloses only a very little of the far-flung activities of the work. One must live with it day by day, and read the letters of the missionaries, and see the great quantities of medical supplies going out to all parts of the world and listen to the conversation of the missionary Bishops, Vicars-Apostolic, priests, sisters and brothers who come in frequently to ask more help, and to tell of the vast results secured by medical mission work, to appreciate its significance.

The Catholic Medical Mission Board was incorporated according to the laws of the State of New York on December 27, 1927. The purpose of the Board, as

contained in its Constitution and By-Laws, is as follows: "To promote the medical interests and activities of the Catholic Missions at home and abroad."

The need of more medical aid to Catholic Missions will readily be admitted by those who have an adequate knowledge of the situation. For many years the present writer used to wonder why more was not done to bring Catholic Missions to some sort of equality with the Protestant organizations in this regard. The Protestant Societies have long been pouring great sums each year into medical missions, and this is one of the chief reasons why their missions have gained so much. Many Catholic missionary priests, sisters, and brothers have been obliged to go to Protestant mission hospitals when they were ill. On the other hand, medical mission work has played a comparatively small role among Catholics, and our missions, which far surpass the Protestant ones in the number of Chapels and schools, cannot compare to them in medical work. When, about ten years ago, I was asked to become Director and then President of the Catholic Medical Mission Board, and received the approval of Superiors to give some time to this work, I soon found that the Catholic missionaries were very much interested in securing more medical help for their people. From the first beginnings of our active aid to the missions, we have never been able to keep pace with the constant and multiplying appeals of the missionaries and today four skillful and capable Sisters, members of the new community, The Daughters of Mary, Health of the Sick, are constantly occupied in packing and shipping supplies and we have long waiting lists from many lands.

The records of the Catholic Medical Mission Board for these past ten years offer perhaps the most convincing and complete statistics on Catholic medical mission needs to be found anywhere. All aid is given only on request from some responsible authority in

the mission. The missionaries must fill out questionnaires, and the answers to these questionnaires, supplemented by the letters of the missionaries and the word of many missionary Bishops, Vicars-Apostolic and missionary priests and sisters who come to the headquarters at 8 and 10 West 17th Street, New York City, give a convincing proof both of the immense need of this work and of its fruitfulness.

In primitive countries and districts medical destitution is, of course, extreme. There we find millions of sadly-afflicted people who have no such aid whatever, except what the missionaries can give. There are no hospitals, doctors, nurses, drug stores, and few available medical supplies within hundreds of miles. The people are afflicted with many diseases which we never see. Some of these are peculiar to the tropics, others are infectious and contagious diseases which used to be epidemic in our countries but which have been stamped out by sanitary precautions. Thus not long ago a high official of the quinine monopoly at Amsterdam, Holland, told us that their calculations show that at any given moment there are in the world seven hundred million sufferers from malaria,—over one third of the human race! Some missions suffer from the plague, once the scourge of Europe. Typhus, cholera, and dysentery claim their millions of victims, so does leprosy, with other terrible skin diseases, so do the intestinal parasites, scourges of the tropics.

As it is impossible in many places to secure the services of a physician, missionaries do the best they can, with the aid of Sisters, who are nurses, and sometimes of religious brothers. To the sick poor they administer simple remedies, they put ointments on their sores, sometimes they pull teeth, set bones, dress wounds.

From these primitive states we come by gradual degrees to the mission populations where there are doctors to be had, perhaps a small hospital in the district, and some nurses. But even here the missionaries often

plead for more and more medical supplies to help the destitute poor. Most of the appeals received by the Board come from primitive countries, but many are from distant parts of our own land, because some regions of the United States are almost as destitute of medical help as are the far away missions.

We appeal to individuals and groups to gather medicines from doctors' offices, drug stores, hospitals, to ask for equipment and instruments for which the hospitals and doctors have no need, to make bandages and dressings. The sample medicines which lie about in doctors' offices until they are thrown out as useless, would be an endowment to the missions if they were gathered and sent to us. From this source comes a great part of the supplies furnished by the Catholic Medical Mission Board, and the letters of the missionaries prove its usefulness and practicalness. But it has to be carefully sorted and assigned to the missions. Years ago when the work was first beginning, word would sometimes come from a missionary that some of the material sent him was useless in that particular mission. But since the development of the questionnaire which gives an accurate picture of each mission's need, and since the Daughters of Mary, Health of the Sick have acquired so much skill in the preparation of supplies for the missions, the letters now tell of the wonderful suitableness and usefulness of what is sent, and speak of the perfect state in which everything arrives without breakage or injury.

The quantities of supplies thus gathered and shipped to the missions are very great. Last year for example about 32,000 lbs. of this material were sorted, packed and shipped by the Sisters. This was contained in over 300 large packing cases and each of these cases would supply a missionary dispensary for quite a period. Many dispensaries would have to cease their work if it were not for the Catholic Medical Mission Board.

As we write, the numbered cases sent out amount to about three thousand. It is difficult to realize the huge

numbers of tablets, bandages, dressings, instruments contained in these cases, many of which weigh 150 lbs. They are packed with such skill that not a particle of space is lost. A report made sometime ago for five years of the work showed that in that time there had been sent out 909,228 tablets of aspirin, other tablets and pills to the number of 3,382,501, the yards of bandages and dressings were 1,409,258, and the surgical instruments were numbered at 23,234. This was for five years only.

Much larger quantities of supplies could be secured for the missions if more workers were enlisted to visit the offices of doctors, call at drug stores and make periodical requests for help. It is distressing to think that in all our cities tons of valuable material are going to waste each month because there is no one to collect them and ship them to the Catholic Medical Mission Board. This is very interesting work for students, in schools, for members of parish societies, and for individuals who wish to do something effective for the missions. Anyone who can command the use of an automobile for a few days every month can gather quantities of this material. If the doctors know beforehand that someone is coming for it they will put it aside, and they are often glad to make this useful disposition of the material. Circles of women and girls make bandages and dressings, using the Manual we publish which give full directions and diagrams for this work. We are very grateful to those of Ours who have interested groups and societies in this work and that of gathering supplies.

Where there are doctors in the mission field itself and perhaps even a mission hospital, the missionaries are glad to get surgical instruments. One missionary begging for such instruments assured us that the doctors in his region were so poor that they never had adequate instruments to perform an operation. Consequently, when they learned that the missionaries had instruments to lend them, they would be very well

disposed towards the missionary and would do all they could to help his work for souls. Many thousands of surgical instruments have thus been salvaged from doctors' offices in this country and sent to the missions. Mission hospitals are pitifully wanting in equipment for the care of the sick. One community, which has seventy hospitals in the missions, reports that only four of them are adequately equipped and these are government hospitals. How the Sisters succeed in doing as good work as they accomplish with such wretched means is one of the mysteries of Providence.

Besides collecting these vast quantities of medical supplies the Board also buys such material as aspirin and quinine, bicarbonate of soda, etc. which are never contributed in large enough quantities. These are purchased for a fraction of what they cost in drug stores. We have also secured many operating kits which were prepared for the government during the late war. These instruments were bought for about one tenth of their original cost, and are sent out for a donation of $30.00. The Sisters also prepare first-aid kits for the missionaries and these contain an assortment of simple remedies, bandages, dressings and etc. with instructions for using them. The box in which the kit is sent holds enough material to refill it about ten times. Six hundred and forty of these medical mission kits each representing an actual or prospective donation of $30.-00 have already been prepared for shipment, and all but a few have gone to the mission field where they have, according to the testimony of the missionaries been the occasion of great good to souls as well as bodies.

The total number of surgical kits of various kinds, general operating, ear, nose and throat, etc., which have gone out to the missions from the Catholic Medical Mission Board number about four hundred, and more are available. Most of these have been entrusted to missionary Bishops, Vicars-Apostolic, and Superiors of religious communities who called at the Catholic

Medical Mission Board, or who wrote in and gave evidence that they had the means of using this material effectively. It requires a skilled surgeon to make the most of such a donation.

To visualize the significance of all this work for the missions, one must visit the headquarters of the Catholic Medical Mission Board and see the far-reaching bins, full of medical supplies and the great packing cases being carefully prepared and shipped to the missions. Indeed, as we have said, it would be necessary to come frequently and see this material going out month after month, great truckloads full of precious material addressed to so many missions all over the world, and to read the letters of missionaries, answering and acknowledging these great donations, and to learn from them of the vast good that is done.

For example, one Sister in China who had pleaded for the flood sufferers, due in her district about that season, wrote to acknowledge the arrival of three packing cases full of precious material. She told of the suffering relieved, and the number of souls converted. Finally, she ended her account by saying that a pagoda in the neighborhood had been crowded with criminals awaiting execution and guarded by soldiers. The Sisters succeeded in getting leave to help these criminals only by giving the soldiers masks so that they could stand the odor that came from so many diseased bodies. Then the Sisters went among these poor men and washed their wounds and gave them the remedies which we had sent. The men in astonishment asked the Sisters, "Do you not know we are all condemned to die, why do you take care of us so kindly?" One of the Sisters held up her crucifix and told of the mercy and love of Christ, Who died to save all men. These poor fellows began to weep and call out, "Jesus, have mercy on us!" in Chinese, and almost all asked for instruction and baptism. The Sisters did the best they could to prepare the multitude for baptism, and then, since no priest was available, in one day they baptized

470 of them and soon after came back and baptized almost all the rest, a total of about a thousand. So, says the Sister, these poor souls went from the depths of pagan crime to heaven. This was all due in the mercy of God, she concluded, to the medicines sent, because it would have been hopeless to move and convert these people in any other way in such short space of time.

A missionary priest described how he had brought a whole village into the Church with a dollar's worth of quinine, which he had with him when he visited the village. He found all the people prostrate with tropical malaria and, as he had had the disease himself and knew a great deal about it, he succeeded with that amount of quinine in restoring them all. Then they pleaded to be baptized, saying, "Stranger, we do not know what religion you profess, but whatever it is we wish to be what you are, because you are so good and kind to others."

Needless to say, our own Jesuit missionaries are the greatest beneficiaries of this work both because they have more missions than any other group and because they are perhaps better informed as to what the Catholic Medical Mission Board can do for them. Their grateful letters from all over the world are a constant encouragement to us, as are also the letters of the other missionaries who bear constant testimony of the utility of the work for bodies and souls. We hope that this work will gain many friends and prayers for the Society, especially among other communities; this is the judgment of our superiors also.

The Catholic Medical Mission Board has also conducted a number of short courses during the summer for priests, sisters and brothers who go to the missions. For the first few years these courses were conducted at Georgetown Medical School through the generous kindness of the Superiors there and then they were transferred to the headquarters of the Board at 8 and 10 West 17th St., New York City, where leading

specialists in tropical diseases, first aid, fractures, care of the eyes, ears and throat, infectious and contagious diseases, tropical hygiene and sanitation, etc., come to give talks to the students from Monday until Friday during the weeks of July. In the afternoon the students go to the hospitals where they see first aid work and afterwards participate in it when the doctors consider that they have arrived at a proper state of instruction. Many of the Fathers who have taken this course have gone to mission districts, and taken charge of dispensaries. This shows the great need there is, and dearth of medical workers. All in all we cannot judge conditions in the missions as we would in our own country. Here we have everything, there they have nothing. "In the kingdom of the blind the one-eyed man is king!"

The funds to accomplish all this work come in by mail for the most part, from many parts of the country, usually in very small amounts. By careful economy and management it is possible to make both ends meet. The Board also acts as purchasing agent when asked to do so, securing medical supplies at wholesale rates, or special rates, without commission.

Mention has been made several times of the new community, The Daughters of Mary, Health of the Sick, whose advent to the mission field has meant a great increase in the efficiency and scope of the work of the Board. This community was established on the 10th of June 1935, by virtue of an indult from His Eminence Cardinal Hayes, after the matter had been submitted to the Superiors of the Society and in particular to our Very Rev. Father General and their permission and approval had been received to cooperate in the work.

Soon afterwards, on February 11th, 1936, an epoch-making instruction was issued by the Sacred Congregation for the Propagation of the Faith, a special copy of which was sent to us by His Eminence Cardinal

Fumasoni-Biondi. This instruction urged the formation of new communities of Sisters whose members would become not only nurses, but even doctors and surgeons and would train native women to help them in the work. With the inspiration of this instruction the program of the Sisters has been enlarged to include not only instruction in nursing activities, the training of nurse-catechists, but even afterwards of doctor-catechists among the native women who will help to meet the urgent need for a larger medical personnel.

The destitution of the missions medically is almost absolute in many places. The Medical Mission Board is now sending out a widespread service of first aid supplies, but there is great need also of skilled doctors, nurses and technicians. The instruction calls attention to the vast mortality among mothers and children, which runs up to such a percentage that it threatens to wipe out whole tribes and thus to annihilate the Catholic missions among them. This terrible death rate among mothers and newly born children can only be reduced by the aid of skilled workers. While a number of American and European Sisters and lay workers have gone out to the missions to do nursing and in rare cases to do medical work, it is impossible to obtain an adequate supply of doctors and nurses except by educating the native population. The needy number hundreds of millions, and thousands must aid them. The Daughters of Mary, Health of the Sick have as their vocation not only to aid the Catholic Medical Mission Board, as they have been doing for the past several years, but also to establish in the mission central schools of nurse-catechists and afterwards it is hoped a centrally-located medical school for women. When these graduates are numerous enough it is purposed to organize them into groups with a head nurse and have them work under the supervision of the missionaries. These schools of nursing and these future hospitals

will also, it is hoped, be centers of research and education.

There was a two-fold reason for establishing a new community. First the work of the Catholic Medical Mission Board required skilled and constant effort and existing communities who were asked about the matter declared their inability to furnish Sisters in sufficient numbers and with sufficient permanence to carry on the work. Then, considering the needs of the mission field, it was evident that a community should be established whose primary purpose would be not only to help the Catholic Medical Mission Board, but also to establish schools for nurse-catechists and afterwards a central school of medicine for doctor-catechists. It is not intended that these nurse-catechists and doctor-catechists be religious, but pious lay women. This is also recommended in the Instruction of the Sacred Congregation for the Propagation of the Faith above referred to. It is quite true that existing communities have undertaken to some degree the work of educating native women, but there is no community in the Church, so far as we know, which has this as its primary purpose.

The other communities go out, first of all, to do work themselves among the sick poor, and then incidentally they train lay women to be nurses. But, this community has as its primary purpose the training of lay women to be nurses, and also catechists. Experience has shown that Catholic nurses even when they would like to do something in the way of spreading the Faith, too often do not know how to begin to talk about religious subjects, or how to teach the Catholic religion. It is planned, therefore, to have the graduates of the Sisters as truly professional catechists as they are professional nurses. Their catechetical training will not take near so much time and effort, but it will be given equal importance with their nursing training. As a consequence, these women, when they go

into the homes of the sick poor, will know not only how to nurse the sick and thus win their gratitude and affection, but also how to teach them religion, how to introduce the subject and to make it attractive and intelligible to simple minds. This education as nurse-catechist is, so far as we know, a new idea in mission procedure.

Already, as we have said, the community has proved extremely helpful in systematizing, perfecting and increasing the work of the Catholic Medical Mission Board. Moreover, the Sisters have acquired a very suitable and satisfactory motherhouse and novitiate in the estate of George Inness, Jr., the famous artist, at Vista Maria, on the Shawangunk Mts., near Cragsmoor, New York. This estate is only about a two and a half hours drive from New York City, along excellent highways, and its altitude of 2,100 feet above sea-level, its excellent supply of very healthful water, its beautiful surroundings, and adequate buildings make it an ideal motherhouse and novitiate. Already the novices and postulants of the community are in training there. At Vista Maria the Sisters have also established a Hospice of Rest and Health which serves the double purpose of increasing the revenues of the community and of giving a practical training to the members in administration, management, simple nursing, diet, physiotherapy and kindred subjects. This will, we hope, develop and increase until it becomes a great center of health and recuperation. It is not a hospital, but rather a home of convalescence and a place for rest, diet and treatment, for the aged, the chronically infirm, diabetics, those who have asthma and respiratory diseases. It is open all year round and an increasing number of patients come there for summer vacation and also for treatments at other times of the year. It is an excellent place for relatives and friends of Ours who need such care; priests and Sisters have enjoyed its advantages as well as lay-folk, men and women.

Vocations to the community require only the usual qualifications. So far about one third of those who have become members are already registered nurses. This will be about the proportion maintained as only a part of the Sisters need to know the details of professional nursing, the others will be occupied in administrative and secretarial duties which do not require this special training. It is planned, however, to give all who have to take responsibility special training, for their particular work. Since this is essentially a teaching community, a high standard of scholarship and personal culture is expected in those who actually do the work of teaching. All the Sisters are admitted on the same basis. There are no lay sisters.

The question is often asked, "What is the difference between The Daughters of Mary, Health of the Sick and the community called, The Catholic Medical Missionaries, now about 15 years old, which formerly had its headquarters at Washington and whose motherhouse now is at Philadelphia?"

The communities differ in many important respects. First, the older community has definitely decided not to work in the home field, but to devote all its attention to the foreign missions. The Daughters of Mary, Health of the Sick, on the other hand, are to help home mission work as well as that in the foreign field. The community of Philadelphia primarily intends that its members shall do medical mission work, themselves, and incidentally teach native women. The Daughters of Mary, Health of the Sick will primarily devote themselves to teaching and only incidentally will they nurse the sick themselves. The community at Philadelphia has no connection with the Catholic Mission Board, though the Board has helped its work on many occasion and will continue to do so. The Daughters of Mary, Health of the Sick, however, are working for the Board at 8 and 10 West 17th Street, and will continue to cooperate with the work of the Catholic Med-

ical Mission Board while carrying on their other intended activities. There is, however, no interdependence between the Board and the community. The Daughters of Mary, Health of the Sick are entirely independent of and separate from the Catholic Medical Mission Board and vice-versa. Each has its own articles of incorporation.

The letters on file at the headquarters of the Board contain testimony from many Bishops, Vicars-Apostolic and missionary Superiors of the value both of the Catholic Medical Mission Board and of The Daughters of Mary, Health of the Sick to the missions. Already a number of missions have applied for the help of the Sisters and when sufficient vocations are available and sufficient training has been received it will be possible to establish centers of the community. But care is being taken to give the Sisters a thorough religious formation and sufficient training to make their work successful from the beginning, and of course this takes time.

It may be well to say a word about the nature and the composition of the Catholic Medical Mission Board itself. According to the Constitution, the membership of the Board is seven and the body is self-perpetuating. When anyone dies, his successor is elected by the remaining members. The membership of the Board indicates its representative quality. The two Honorary Chairman are the Most Rev. Eugene J. McGuiness, D.D., Bishop of Raleigh and Most Rev. William A. Griffin, D.D., Auxiliary Bishop of Newark; both of whom were active members of the Board before their elevation. The present writer is the President and Director of the Board. The 1st Vice-President is Rt. Rev. Thomas J. McDonnell, National Director of the Propagation of the Faith. The second Vice-President is Rt. Rev. Joseph F. McGlinchey, D.D., whose services to the missions during his long term as Diocesan Director of the Propagation of the Faith in Boston was so well

known. The Secretary is Rev. John J. Boardman who is Diocesan Director of the Propagation of the Faith in Brooklyn. The Treasurer is Rt. Rev. James B. O'Reilly, Ph.D., National Secretary of the Catholic Near East Welfare Association. The Assistant Secretary is Rev. Richard R. St. John, Litt.D., General Secretary of the Catholic Church Extension Society. The Chairman of the Medical Committee is Thomas M. Brennan, M.D., of Brooklyn, who is the President of the National Guild of Catholic Physicians.

The regular meeting of the Board occurs once a year, and at this meeting the officers are elected, the President and Treasurer make their reports, the policy of the Board is outlined and important questions are voted on. However, the Board is subject to the call of the President at any time to discuss matters of importance. The financial affairs of the community and the Board are kept entirely separate. Each organization is incorporated under its own name. The Board owns the two buildings at 8 and 10 West 17th Street, New York City, just around the corner from Fifth Avenue, and the community owns the motherhouse at Vista Maria near Cragsmoor.

These details will give some information about this work, now vital to our missions, but capable of vaster expansion. From time to time, we shall be glad to furnish new details of progress. The letters of Ours from the missions, will be made available. We earnestly ask the prayers of all of Ours for the guidance and development of the work, and their correspondence will be most welcome.

A. M. D. G.

NOTES OF JESUIT ACTIVITY IN AMERICAN HISTORY

MARK J. SMITH, S.J.

THE MARYLAND-NEW YORK PROVINCE

1. Origin—Maryland an English Colony, 1634-1776.
2. Development—Blessed (Beatified 1719, Canonized 1736) John Francis Regis Mission in Pennsylvania
   a) Conewago 1721
   b) Lancaster 1733
   c) Philadelphia 1733
3. Strangulation—Society suppressed by Clement XIV—August 16, 1773.
4. Survival—In the spirit of the ex-Jesuit Fathers—1773-1805.
5. Renewal—June 27, 1805—Maryland Mission of the U. S. A.
6. Expansion—Into New York City—Father Anthony Kohlmann and others, 1809.
7. Contraction—New York abandoned, 1818.
8. Extension—Into New Orleans Diocese, at Florissant, Missouri, 1823.
9. Diminution—Missouri separated from Maryland, 1830.
10. Erection—Maryland Province, Feb. 8, 1833.
11. Enlargement—Into New England: Worcester, 1842.
    Boston, 1848. (Fr. McElroy).
12. Enlargement and change of name—New York Province; new name lasted only one year, 1879-1880.[1]

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[1] The New York-Canada Mission divided. The New York Mission aggregated and united to Maryland Province; the whole being called The Province of New York. Cf. Woodstock Letters Vol. VIII, No. 2. Decretum P. Beckx, p. 190.

13. Renaming again—Maryland-New York Province, August 19, 1880.
    Additions: Missions—a) Jamaica, 1894.
    b) Philippines, 1921.
14. Increase—Buffalo added, January 1907.
    Withdrawals: 1. Alexandria, Va., 1890.
    2. Troy, N.Y., 1898.
    3. Bohemia, Md., 1897.
    4. Goshenhoppen (Bally), Pa., 1889.
    5. Providence, R.I., 1897.
    6. Conewago, Pa., 1901.
    7. Frederick, Md., 1903.
    8. Bowie, Md., 1930.
15. Shrinkage—New England becomes independent: July 31, 1921—Vice Province. July 2, 1926—Province.
16. Division—In prospect: Maryland and New York to separate.

ORIGIN OF THE MARYLAND-NEWYORK PROVINCE

1634—Maryland, a mission of the English Province—1773.

1634, March 25—Colonial Period—1773, Aug. 16. Fr. Andrew White and Fr. John Altham begin mission.

1773, Aug. 16—Suppression of the Society by Clement XIV. Twenty-one Fathers now become "Ex-Jesuits."

1776, July 4—Declaration of Independence—United States of America.

1773 to 1805—Period of Suppression. Fr. John Lewis, (S.J.), representative of 'Vicar Apostolic of London District' from 1773 until July 4, 1776; thenceforward the English Prelate failed to exercise any jurisdiction over the U.S.A. priests.

Hence they organized themselves and formed:-

1784—"Corporation of the Roman Catholic Clergymen."
—Fr. John Carroll, (S.J.)—Trustee.
—Fr. John Carroll, (S.J.)—
Prefect Apostolic.

1789—Fr. John Carroll, (S.J.)—
Founder of Georgetown.

1790—Fr. John Carroll, (S.J.)—
First Bishop of U.S.A.

1808—Fr. John Carroll, (S.J.)—
First Archbishop of Baltimore.

1805, June 27—Maryland Mission of U.S.A.—1833, Feb. 5.
—Several "Ex-Jesuits" renewed their Vows.
—Fr. Robert Molyneaux, S.J., First Superior.
—Fr. Henry Henry Neale, S.J.,—First Master of Novices.

1806, Oct. 10—Community life begun at Georgetown on the Feast of St. Francis Borgia.

1833, Feb. 5—Maryland Province erected.
July 8—Fr. William McSherry, S.J.—First Provincial.
—Fr. Fidelis Grivel, S.J.—Master of Novices.

1879, June 16—A change of name imposed—New York Province. The New York Mission separted from Canada and united to Maryland Province. The whole being called The New York Province.

1880, Aug. 19—The name of the Province again changed.
Fr. Robert Brady, S.J. Provincial (1877-1882)
Fr. Archibald J. Tisdall, S.J., (Frederick), Master of Novices.
Fr. Isidore Daubresse, S.J. (West Park), Master of Novices.

Fr. Patrick Gleason, S.J. (Sept. 8, 1880) (West Park), Master of Novices.[2]

1634 — Colonial Period — 1773

Maryland, a Mission of the English (Jesuit) Province.

SUPERIORS

1634, March 25—Fr. Andrew White.
1637, August 8—Fr. Thomas Copley (Philip Fisher)
1639, —Fr. John Brock (Morgan)—died, June 5, 1641.
1641, —Fr. Thomas Copley (Philip Fisher)
1641, May 3—Fr. Ferdinand Poulton (Brooks)—shot.
1642, —Fr. Thomas Copley (Philip Fisher)
1651, —Fr.
1654, —Fr. Francis Fitzherbert
1661, —Fr. Henry Warren (Pelham)
1678, —Fr. Michael Foster (Gulick)
1684, —Fr. Francis Pennington
1686, —Fr. Thomas Harvey (Barton)
1690, —Fr. Francis Pennington
1696, —Fr. William Hunter (Weldon)—
, died, Aug. 15, 1723.
1701, —Fr. Robert Brook(s)
1711, —Fr. Thomas Mansell (Harding)—died July 18, 1714.
—Fr. Peter Atwood
1725, —Fr. George Thorold
1735, —Fr. Vincent Philips

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[2] References: 1. Hughes, Fr. T., *The History of the Society of Jesus in North America* (4 vols.)
2. *The Woodstock Letters*
3. Catalogues of the Society.
4. Meehan, *Historical Studies and Records*, America Press.
5. Writings of John Gilmary Shea.
6. Catholic Encyclopedia.
7. Garraghan, Fr. Gilbert J., *Jesuits of the Middle United States.* (3 vols.), America *Press.*

1736, —Fr. Richard Molyneaux
1740, —Fr. Thomas Poulton (Brooke-Underhill)
1747, —Fr. George Hunter
1756, Oct. —Fr. James Ashby (Middlehurst)
1769, May 24—Fr. Ferdinand Farmer (Steinmeyer)
1771, —Fr. John Lewis
1637-1641 — Laymen's retreats were given at Newtown, Maryland. Sometimes as many as twenty exercitants attended.
1773, Aug. 16— Maryland Mission acquired by the "Vicar Apostolic of the London District", and the Rev. John Lewis, (S.J.) appointed "Head of Mission."
1776, July 4 —The English Hierarchy ceased to exercise any jurisdiction over the U.S.A. priests. Fr. John Lewis (S.J.) regarded as director. A position of honor, but lacking authority.[3]

Period of Suppression

Aug. 16, 1773 — June 27, 1805

This period very naturally falls into two distinct parts; first the years during which the "Vicar Apostolic of the London District" exercised jurisdiction over the "Ex-Jesuits" laboring in Maryland, which was still an English colony; and secondly the years intervening between the establishment of the Independence of the United States and the Restoration of the Society in America. The first period was from Aug. 16, 1773 to July 4, 1776; and the second from July 4, 1776 to June 27, 1805. At the moment of the

[3] Compare the above list of Superiors with that given in the Maryland-New York Catalogue for the year 1883, (pp. 70-76). Whatever differences are found will be accounted for in the volumes of Fr. T. Hughes' work and in the *Woodstock Letters.*

dissolution of the Society, viz., Aug. 16, 1773, the following Fathers were in the Maryland Mission:—

1. Fr. Ashton, John—buried in an 'un-marked grave' at St. Thomas, Md.
2. Fr. Bolton, John—died Sept. 9, 1809.
3. Fr. DeRitter, J. B.
4. Fr. Digges, Thomas.
5. Fr. Doyne, Joseph.
6. Fr. Framback, James.
7. Fr. Farmer, Ferdinand, (Steinmeyer).
8. Fr. Geisler, Lucas.
9. Fr. Hunter, George.
10. Fr. Lewis, John—Superior, by appointment, from August 16, 1773 to July 4, 1776; thereafter, nominally Superior, but devoid of real authority. Died March 24, 1788.
11. Fr. Lucas, John.
12. Fr. Manners, Matthias, (Sittensberger).
13. Fr. Matthews, Ignatius.
14. Fr. Molyneaux, Robert.
15. Fr. Morris, Peter.
16. Fr. Mosley, Joseph.
17. Fr. Neale, Benedict.
18. Fr. Pellentz, James.
19. Fr. Rolls, Lewis, (Died Feb. 27, 1794).
20. Fr. Rich, Bernard, (Diderick), Died July 3, 1793.
21. Fr. Walton, James.

1784, June 6, Fr. John Carroll, (S.J.) was appointed "Prefect Apostolic" by Pope Pius VI; thereafter the authority of Fr. John Lewis (S.J.) was only nominal.

Maryland Mission of the U.S.A.

June 27, 1805 — Feb. 5, 1883

Superiors

1805, June 27—Fr. Robert Molyneaux, S.J.

1808, Dec. 9—Fr. Charles Neale, S.J.
1812, Oct. 1—Fr. John Grassi, S.J.
1817, Sept. 10—Fr. Anthony Kohlmann, S.J.
1819, Apr. 23—Fr. Peter Kenny, S.J.—Visitor and Superior. (1st. time).
1821, Nov. —Fr. Charles Neale, S.J.—Died, April 27, 1823.
1823, Aug. —Fr. Francis Dzierozynski, S.J.
1830, Nov. 14—Fr. Peter Kenny, S.J.—Visitor and Superior (2nd. time).

1833, Feb. 5—Maryland Province—1879, June 16

Provincials

1833, July 8—Fr. William McSherry, S.J.
1837, Oct. 10—Fr. Thomas Mulledy, S.J.
1840, Mar. 12—Fr. Francis Dzierozynski, S.J.
1843, Sept. 17—Fr. James Ryder, S.J.
1845, Jan. 4—Fr. Peter Verhaegan, S.J.
1848, Jan. 26—Fr. Ignatius Brocard, S.J. (died in office, 1852).
1852, Aug. 15—Fr. Charles Stonestreet, S.J.
1858, Apr. 25—Fr. Burchard Villiger, S.J.
1861, Apr. 19—Fr. Angelo Paresce, S.J.
a) As Provincial, Founder of Woodstock College.
b) As Rector, Founder of *Woodstock Letters.*
1869, Aug. 15—Fr. Joseph E. Keller, S.J.
1877, May 8—Fr. Robert Brady, S.J. (to May 28, 1882).
1882, May 28—Fr. Robert Fulton, S.J.
1888, May 21—Fr. Thomas J. Campbell, S.J.
1893, Nov. 16—Fr. William O'B. Pardow, S.J.
1897, Mar. 14—Fr. Edward I. Purbrick, S.J.
1901, Jan. 8—Fr. Thomas J. Gannon, S.J. (1st. American Assistant, 1915).
1906, Mar. 25—Fr. Joseph F. Hanselman, S.J. (2nd. American Assistant, 1918).

1912, Oct. 4—Fr. Anthony J. Maas, S.J.
1918, July 31—Fr. Joseph H. Rockwell, S.J.
1922, June 23—Fr. Lawrence J. Kelly, S.J.
1928, Sept. 12—Fr. Edward J. Phillips, S.J.
1935, Aug. 28—Fr. Joseph A. Murphy, S.J.
1939, Oct. 7—Fr. James P. Sweeney, S.J.

Visitors

1819, —Fr. Peter Kenny, S.J. to ?
1830, Oct. 30—Fr. Peter Kenny, S.J. to July 8, 1833.
1859, Nov. 28—Fr. Felix Sopranis, S.J. to ?, 1861.
1919, Dec. 11—Fr. Norbert DeBoyne, S.J. —, 1921.

Vice-Provincials

1921, July 31—Fr. Patrick F. O'Gorman, S.J.
1924, Nov. 6—Fr. James M. Kilroy, S.J.—Dec. 21, 1926, First Provincial of N.E.
1937, Oct. 6—Fr. James P. Sweeney, S.J.
1939, Nov. 1—Fr. Vincent L. Keelan, S.J.

Masters of Novices and Novitiates

1806, Oct. 10—Fr. Henry Neale, S.J.—Georgetown, D. C.
1811, Sept. 22—Fr. Peter Epinette, S.J.—St. Inigoes, Md.
1811, Sept. 26—Fr. William Beschter, S.J.—St. Inigoes, Md.
1813, May 31—Fr. William Beschter, S.J.—Frederick, Md.
—Fr. William Beschter, S.J.—Georgetown, D.C.
1819, Mar. —Fr. Charles Van Quickenborne, S.J., Whitemarsh, Md.
1823, May —Fr. Charles Van Quickenborne, S.J., Florissant, Mo.
1827, —Fr. Francis Dzierozynski, S. J.—Georgetown, D.C.
1831, Feb. 22—Fr. Fidelis Grivel, S.J.—Whitemarsh, Md.

1833, —Fr. Fidelis Grivel, S.J.—Frederick, Md.
1834, Dec. 16—Fr. Francis Dzierozynski, S. J.—Frederick, Md.
1841, Nov. 17—Fr. Samuel Mulledy, S.J.—Frederick, Md.
1844, Jan. 15—Fr. Francis Dzierozynski, S.J.—Frederick, Md.
1846, Nov. 13—Fr. Samuel Barber, S.J.—Frederick, Md.
1851, May 23—Fr. Angelo M. Paresce, S.J.—Frederick, Md.
1861, Apr. 18—Fr. Bernard F. Wiget, S.J.—Frederick, Md.
1861, Aug. 15—Fr. James A. Ward, S.J.—Frederick, Md.
1863, Sept. 4—Fr. Joseph O'Callaghan, S. J.—Frederick, Md.
1869, Aug. 15—Fr. Felix Cicaterri, S.J.—Frederick, Md.
1872, Feb. 23—Fr. James A. Ward, S.J.—Frederick, Md.
1877, Oct. 1—Fr. Archibald J. Tisdall, S. J.—Frederick, Md.
1879, June 16—Fr. Isadore Daubresse, S.J.—West Park, N.Y.
1880, Sept. —Fr. Patrick Gleason, S.J. — West Park, N.Y.
1885, Sept. —West Park united with Frederick.
1887, Aug. 26—Fr. Michael A. O'Kane, S.J.—Frederick, Md.
1889, Sept. 24—Fr. James A. Ward, S.J.—Frederick, Md.
1890, —Fr. John H. O'Rourke, S.J.—Frederick, Md.
1903, Jan. —Fr. John H. O'Rourke, S.J.—Poughkeepsie, N.Y.
1904, Apr. 5—Fr. George A. Pettit, S.J.—Poughkeepsie, N.Y.

1917, May 31—Fr. Peter F. Cusick, S.J.—Poughkeepsie, N.Y.
——————— 1917, Aug. 25—Fr. Lawrence J. Kelly, S.J.—Yonkers, N.Y.
——————— 1922, Aug. —Fr. J. Harding Fisher, S.J.—Yonkers, N.Y.
1923, July 15—Fr. Clement R. Risacher, S.J.—Poughkeepsie, N.Y.
1923, Oct. 22—Fr. J. Harding Fisher, S.J.—Shadowbrook, Mass.
1928, July 31—Fr. Leo M. Weber, S.J.—Poughkeepsie, N.Y.
1930, May 20—Fr. J. Harding Fisher, S.J.—Wernersville, Pa.
1935, July 31—Fr. William Hoar, S.J.—Wernersville, Pa.
1939, Aug. 10—Fr. Francis X. Dougherty, S. J.—Wernersville, Pa.

Notes: A) In the month of April, 1823, Fr. Charles Neale, S.J., the Superior, moved the Novitiate from Maryland (Whitemarsh) to Missouri (Florissant). In 1830 Missouri was separated from Maryland and became an independent Mission by decree of Fr. General. (viz. Fortis)

B) In 1885, the West Park Novitiate was closed and the Novices sent to Frederick, Md. Fr. Archibald J. Tisdall, S.J., sole Master of Novices.

C) In 1923 the Novitiate at Yonkers, N.Y. was transferred to Shadowbrook, Mass., in the New England Province. July 2, 1926, New England became an independent Province.

D) Read Fr. Gilbert Garraghan, S.J.'s description of the "Noviceship on a Raft"—floating down the Ohio from Wheeling, Virginia, (today West Virginia). *The Jesuits of the Middle United States*, Vol. I. pp. 79-97.

The Scholasticate

House of Higher Studies. . .Philosophy and Theology . . .a place of Scientific and Ecclesiastical training commonly called a Seminary.

1806-1821—Georgetown, Washington, D.C.
1821-1827—Domus Washingtonopolitana—(Gonzaga College) F St. between 9th and 10th Sts., N.W. Washington, D.C.
—1824-1827, Florissant, Missouri—Part of Philosophy.
1827-1860—Georgetown, Washington, D.C.
1860-1863—Boston College, Boston, Mass.
1863-1869—Georgetown, Washington, D.C.
1869- —Woodstock College, Woodstock, Maryland.
—1921—Poughkeepsie, N.Y.—1st. Yr. Philosophy.
—1922— —Weston, Mass., Collegium Maximum, Inchoatum.
1937— —Inisfada, N.Y.—1st. Yr. Philosophy.

In 1806 the Scholasticate was begun at Georgetown, with Father Molyneaux, S.J. as Rector; Fr. A. Kohlmann, S.J., Professor of Philosophy, and Fr. Peter Epinette, S.J., Professor of Theology.

In 1820 Fr. Peter Kenny, S.J., the Visitor, sent several Scholastics to Rome for their higher studies; these were William McSherry, Thomas Mulledy, James Ryder and George Fenwick. The first three became 'Provincial' in the order above named, and the fourth, Fr. Fenwick, S.J. was a distinguished Professor and Prefect of Studies.

In 1821 the house on F St., intended originally as a Novitiate, was designated by Fr. P. Kenny, S.J., as a Scholasticate, and the Scholastic students from Georgetown were quartered there. This establishment consisted of a high school (later Gonzaga College), a parish church (St. Patrick's), and the Jesuit Seminary. It continued as such until 1827, when "propter defectum sustentationis" (i.e.—on account of the prohibition of receiving "pay for tuition") it had to be abandoned. The Scholastics then returned to Georgetown.

In 1833, March 30th, Pope Gregory XVI granted Georgetown the power to confer Degrees in both Philosophy and Theology. By an Act of Congress Georgetown became (1844) a full-fledged University.

In 1860, during the Visitorship of Fr. Felix Sopranis, S.J., and the Provincialate of Fr. S. Villiger, S.J., the Scholasticate—now designated as a "Studium Generale" (i.e.—ready to receive Scholastics from all Provinces)—was moved to Boston, Mass. Excessive expense and other difficulties brought on by the Civil War conditions necessitated its return, in 1863, to Georgetown. And there it remained until the erection and opening of Woodstock College, at Woodstock, Maryland. The saintly Fr. John Bapst, S.J. was Rector of the "Studium Generale" in the days of its existence at Boston.[4]

The Tertianship

1849-1863—Frederick, Maryland.
1863-1864—Fordham, New York—Canadian Mission.
1864-1898—Frederick, Maryland.
1898-1902—Florissant, Missouri.
1902- —Frederick, Maryland (Moved to Poughkeepsie, Jan. 1903.)
1903-1939—Poughkeepsie, N.Y. (After Easter moved to Auriesville, N.Y.)
1939- —Auriesville, New York.

Tertian Instructors

1849-1852—Fr. Felix Sopranis, S.J. (later, Fr. Visitor —1859-1861.)
1852-1857—Fr. Felix Cicaterri, S.J.
1857-1860—Apparently the "Schola Affectus" lapsed during these years.
1860-1861—Fr. Louis Duverney, S.J.
1861-1862—Fr. George Schneider, S.J.

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[4] See Woodstock Letters—Vol. 32 & 33—Articles by Fr. John J. Ryan, S.J.

1862-1863—Fr. Felix Cicaterri, S.J.
———— 1863-1864—Fr. James Schneider, S.J., at Fordham in the New York—Canadian Mis-Mission.
1864-1865—Fr. Felix Cicaterri, S.J.
1865-1866—Apparently the "Schola Affectus" again lapsed.
1866-1873—Fr. Felix Cicaterri, S.J.
1873-1874—Fr. James Perron, S.J.
1874-1875—Another lapse in the "Schola Affectus"
1875-1882—Fr. Joseph M. Colle de Vita, S.J.
1882-1883—No record of Tertianship catalogued.
1883-1887—Fr. James Perron, S.J.
1887-1888—Fr. Philip Cardella, S.J.
1888-1890—Fr. William O'Brien Pardow, S.J.
1890-1893—Fr. John B. Lessman, S.J.
1893-1897—Fr. Burchard Villiger, S.J.
1897-1898—Fr. Edward V. Boursard, S.J.—(After Easter, Fr. Philip Cardella, S.J.)
———— 1898-1902—Tertians sent to Florissant, Mo.
1902 —Fr. James Smith, S.J.—during the Long Retreat Fr. Smith collapsed; the Tertians were mingled with the Novices for the reminder of the Retreat given by Fr. O'Rourke, S.J., and then the Tertianship was continued by:
1903—Fr. James Conway, S.J. (In January, 1903, moved to Poughkeepsie, N.Y.)
1903-1906—Fr. William Pardow, S.J. (cf. Sermon on Galileo: N.Y. Times, 1903.)
1906-1907—Fr. Edward I. Purbrick, S.J.
1907-1914—Fr. Thomas Gannon, S.J. (After Xmas, Fr. Michael P. Hill, S.J.)
1914-1916—Fr. Michael P. Hill, S.J.
1916-1917—Fr. August A. Miller, S.J. died Feb. 13, 1917—instruction continued by Fr. John Corbett, S.J.

1917-1918—Fr. John O'Rourke, S.J.—gave the Long Retreat, Oct. 1918; and then the Tertianship was continued by:

1918-1923—Fr. Anthony J. Maas, S.J.—1923, on Committee Revising S. J. Institute—Representing American Assistancy. Appointed Acting Ass't by General Substitute as Delegate for P. H. Casey at Gen. Cong.

1923-1924—Fr. Elder Mullan, S.J. (began 2nd semester, 1923).

1924-1927—Fr. Anthony J. Maas, S.J.—Died, Feb. 20, 1927. Fr. O'Rourke completed the year and began the next up to the Long Retreat.

1927 —Fr. Peter Lutz, S.J. (After Easter 1939, at Auriesville)

Vocations Bravely Preserved

The lives of Father Michael Tuffer, S.J. and Brother Daniel A. McLaughlin, S.J. deserve more than a mere passing notice because of the fact that their vocations were subjected to tests of most unusual severity; tests very greatly intensified by the forgetfulness or indifference of their immediate Superiors.

Father Michael Tuffer, S.J.

Born —Jan. 13, 1797—Hochdorf, Switzerland.
Ent. Soc.—Sept. 29, 1819—As a Scholastic Novice.
Gradus —Feb. 2, 1830—Temporal Coadjutor (Brother)
Gradus —Aug. 15, 1846—Spiritual Coadjutor (Priest)
Died —Jan. 16, 1873—Frederick, Maryland.

During his Noviceship he was placed "on trial" in the kitchen. As a result of death and change among Superiors he was forgotten, and continued as a 'Lay Brother' until 1844 when a once "fellow Scholastic-Novice", now Fr. Visitor to his Province, discovered

him, and pronounced his "trial" ended. This gracious Fr. Visitor ordered him to leave the Austrian Province, go to America, and there after a single year's Theology, to be ordained. This was done, and in the summer of 1845 Father Tuffer preached his first sermon at the Paradise (now Abottstown, Pa.) Church.

Father Tuffer's Record, therefore, stands thus:—

A Brother	(1819-1821)-1844—	24 years
A Scholastic	1844 -1845—	1 year
A Priest	1845 -1873—	28 years
At death—age: 76 years.	In Society —	53 years

* * * * *

Bro. Daniel A. McLaughlin, S.J.
Born —Jan. 26, 1852—Boston, Mass.
Ent. Soc.—Nov. 14, 1874
Gradus— Aug. 15, 1886
Died —Oct. 19, 1919—Woodstock, Maryland.

In 1889-90 Brother McLaughlin's vocation was most seriously tested by Bishop McGovern of Harrisburg, Pa. Perceiving the perfection with which he had trained certain altar boys for the special services requisite for the dedication, etc. of a Church, Bishop McGovern accused Brother McLaughlin of "burying his talents" and offered him very enticing inducements to "forsake his vocation and become a secular priest." His foolish Superior, too, urgently pressed him to accept the Bishop's "call." Submitting himself to proper spiritual guidance, Bro. McLaughlin had his mental perplexity cleared, and then rejected the Bishop's solicitation as an evident delusion.

Jesuits Chaplains During The Various U. S. A. Wars

While all Jesuits are ever true to their motto, "Ad Majorem Dei Gloriam", they have never hesitated to

answer the call of their country! "Dulce Et Decorum Est Pro Patria Mori" is a corollary to their motto that needs no elaboration.

During the Revolutionary War (1775-1783) all the ex-Jesuits in the thirteen original Colonies and—(after July 4, 1776)—in the United States of America were devotedly and intensely patriotic. Father John Carroll (S.J.) was selected as a member of the "Commission to Canada."—See 'Woodstock Letters', (passim).

In the war with England (1812-1815) a Jesuit house, St. Inigoes, in Maryland was raided because of the known and active loyalty of the Jesuits. When the Capitol was burned, Georgetown College placed all its facilities at the disposal of the Government. For this act of patriotism Georgetown is privileged to use "in perpetuum" the Seal of the U.S.A.—Bro. Moberley's diary, 'Woodstock Letters'.

While at war with Mexico (1845-1848) Fathers McElroy and Rey were official chaplains. See 'Woodstock Letters', Vol. 15, 16 (passim). Fr. Rey was killed in Mexico.

During the Civil War (1861-1865) Jesuits served as chaplains in both the Union and Confederate armies. Fathers McAtee, Nash, and Ouillet under the Stars and Stripes; Fr. Gache and others, beneath the "Conquered Banner."—See Fr. Nash's correspondence in the 'Woodstock Letters'.

Due to the Spanish War (1898) the Maryland-New York Province today (1939) has the Philippine Island Mission.

While the United States was associated with the Allies in the World War (1917-1918) America sent many Jesuits to assist the A.E.F. (American Expeditionary Forces). From the Maryland-New York Province alone, the following volunteers were Army or Navy Chaplains:—

1. Fr. T. Boyle
2. Fr. C. Connor
3. Fr. J. Cotter
4. Fr. H. Dalton

5. Fr. T. Delihant
6. Fr. E. Duffy (Blyn. Navy Yard)
7. Fr. H. Gaynor (dead)
8. Fr. M. Jessup (dead)
9. Fr. E. Kenedy
10. Fr. D. Lynch
11. Fr. H. McNulty
12. Fr. J. Moakley
13. Fr. J. Morning
14. Fr. R. O'Brien (dead)
15. Fr. R. Rankin
16. Fr. R. Reynolds
17. Fr. V. Stinson (dead)
18. Fr. G. Treacy
19. Fr. H. White (dead)

During this same World War, too, it was loyalty to Religion and Country that sent Maryland-New York Jesuits to distant India; there to replace the dislodged German Jesuits:—

1. Fr. T. Barrett (dead)
2. Fr. E. Farrell (dead)
3. Fr. H. Parker
4. Fr. D. Lynch (dead)
5. Mr. N. Boyton
6. Mr. H. McGlinchy (dead)— Sept. 29, 1818, Karachi, India.

Besides the above-named, Fathers Farrell, Gallagher and Walsh were in Russia, entrusted with the distribution of the "Papal Relief Funds."

JESUIT BISHOPS OF MARYLAND—MISSION OR PROVINCE

1. Rev. John Carroll, (S.J.)
   1st Bishop of U.S.A. 1790-1808
   1st Archbishop of Baltimore, Md. ... 1808-1815
2. Rev. Leonard Neale, (S.J.)—
   Co-Adjutor of Bishop Carroll 1800-1815
   2nd Archbishop of Baltimore, Md. ... 1815-1817
3. Rev. Benedict J. Fenwick, (S.J.)—
   2nd Bishop of Boston 1825-1846
4. Rev. James O. Van de Velde, (S.J.)—
   2nd Bishop of Chicago 1849-1853
   2nd Bishop of Natchez 1853-1855

5. Rt. Rev. M. O'Connor—
   1st. Bishop of Pittsburgh, Pa. 1843-1853
   1st Bishop of Erie, Pa. 1853-1854
   2nd Bishop of Pittsburgh, Pa. 1854-1860
   Ent. Soc. May, 1860
   Died—Oct. 18, 1876—buried at Woodstock, Md.
6. Rt. Rev. J. B. Miège—Vicar Apostolic, Leavenworth, Kansas 1851-1874
   Born, Sept. 18, 1815. Ent. Soc. Oct. 23, 1836. Resigned episcopal jurisdiction and re-entered Soc. 1874. Died—July 21, 1884—buried at Woodstock, Md.
7. & 8. In the graveyard at Woodstock, Md., there are, in addition to Bishops O'Connor and Miège, probably two other Jesuit Bishops buried. No special epitaph or enlarged tombstone indicates their Episcopal rank for the reason that their Consecration remains a secret. These probably are Father Felix Cicaterri, S.J., died July 15, 1873 and Fr. Charles Piccirillo, S.J., died July 15, 1888. Both Fathers B. Villiger, S.J. and E. V. Boursaud, S.J. made this statement repeatedly to the Juniors during the Villa season at Woodstock in the summer of 1900.
9. Rev. John J. Collins, S.J.—died Nov. 30, 1934—New York.
10. Rev. William F. O'Hare, S.J.—died Oct. 11, 1926—Jamaica.
11. Rev. Joseph N. Dinand, S.J.
12. Rev. Thomas A. Emmett, S.J.
    The last four named were all Vicars Apostolic of Jamaica, B.W.I.
13. In the spring of 1909 a Mexican Jesuit came to Georgetown and was there (in Trinity Church) consecrated Bishop. Cardinal Gibbons and the then Apostolic Delegate, Monsignor Falconio were the Consecrating Prelates. This was Fr. Veres, S.J.

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14. Rev. James T. G. Hayes, S.J.—Bishop of Cagayan, Oriental Misamis, P.I.
15. About the year 1830, co-incident with the second appointment of Fr. Peter Kenny, S.J., as Visitor, some Jesuit was probably consecrated Bishop for the very urgent necessity then existing in the Mission. It is creditably supposed that this was Fr. Fidelis Grivel, S.J., who lies buried at Georgetown.

JUBILARIANS

Priests

1.	Fr. Becker	1887
2.	Fr. Bridges	1882
3.	Fr. Brosnan, W.	1886
4.	Fr. BROSNAN, J.	1879
5.	Fr. BURKE	1880
6.	Fr. CASEY, P. H.	1875
7.	Fr. CLARK	1876
8.	Fr. Corbett	1888
9.	Fr. CORMICAN	1880
10.	Fr. CUNNINGHAM	1879
11.	Fr. Dawson	1882
12.	Fr. Donnelly	1888
13.	Fr. Duane	1888
14.	Fr. JUDGE	1880
15.	Fr. Kelly	1887
16.	Fr. Lenahan	1884
17.	Fr. McLoughlin	1887
18.	Fr. McNiff	1883
19.	Fr. Moakley	1883
20.	Fr. Nelles	1881
21.	Fr. NICHOLSON	1878
22.	Fr. O'CONNOR	1879
23.	Fr. O'Gorman, W.	1887
24.	Fr. O'Gorman, P.	1884
25.	Fr. Purtell	1883

26.	Fr. Quinn	1888
27.	Fr. RENAUD	1877
28.	Fr. Schweitzer	1888
29.	Fr. Scott	1884
30.	Fr. STADELMAN	1877
31.	Fr. WALSH	1875
32.	Fr. Weis	1890
33.	Fr. WYNNE	1876
	Brothers	
34.	Bro. Horwedel	1887
35.	Bro. O'Hara	1890
36.	Bro. Leddy	1889
37.	Bro. Nestor	1889
38.	Bro. Ramaz	1888
39.	Bro. Smith	1884
40.	Bro. Spiess	1887
41.	Bro. Steimer	1886
42.	Bro. Stengle	1888
43.	Bro. Vizard	1888

N.B.—Those written in "CAPS" have reached their "DIAMOND JUBILEE."

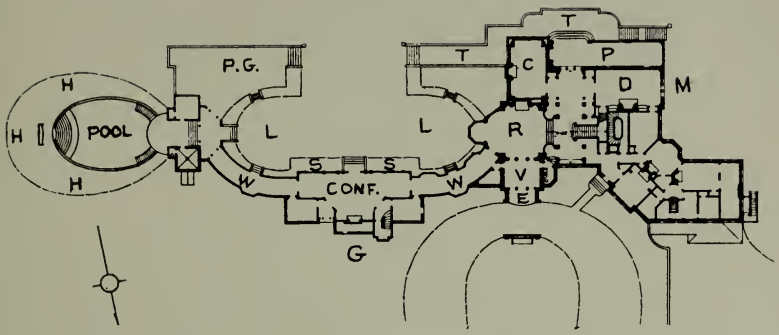
A. M. D. G.

CAMPION HALL
RETREAT HOUSE FOR LAYMEN
NORTH ANDOVER, MASSACHUSETTS

PHILIP D. KIELY, S.J.

About thirty-five years ago a wealthy woolen-mill owner of German descent, named George Kuhnhardt, purchased an estate of nearly 90 acres in northeastern Massachusetts near North Andover, not more than ten miles from the New Hampshire State line. The property is beautifully situated on a gentle slope from the highway to the north shoreline of Lake Cochichewick. Business was good, the market was high, and in 1906 Mr. Kuhnhardt built for himself a mansion befitting his position, his purse, the rolling country and the quivering lake. This was a magnificent all-year-round home of solid brick and frame construction with stone trim and slate roof, designed in the English country-house manner. Throughout the interior nothing was spared in the effort to create the maximum of comfort and convenience. The result of the effort was such that even now, after exposure to wind and weather for over thirty-four years, the exterior seems to be scarcely one year old and the interior just recently completed. By a slight change of the family name and an added English twist the estate was called Hardtcourt. Rumor has it that $750,000 were spent for the building, landscaping with trees and shrubs, equipping with barns and stables for saddle-horses, for gate-houses, vegetable gardens and everything that should belong to a gentleman's country estate. Considering the result of the work, the rumored cost does not seem incredible.

For some years back the wealthy owners of palatial estates, or their children, became tired of their



GROUND PLAN OF MAIN CONNECTED BUILDINGS

M, Mansion—E, Entrance—V, Vestibule—R, Reception Room—C, Chapel—D, Dining Room—P, Porch—T, Concrete paved terrace facing lake—G, Guest House—CONF., Conference Room—W, Glassed-in curved gallery—S, Shrubbery—P.G., Pine Grove—L, Lawn—H, Hemlock Grove.

THE MANSION FROM THE NORTH

surroundings and were willing to sacrifice them. Witness Shadowbrook, the Stokes' estate (later the Carnegie residence), near Stockbridge, Mass., or the New England tertianship at Pomfret Center, Conn., or the famous Gould estate, Georgian Court, at Lakewood, N.J. Frequently the "willingness to sacrifice" becomes a necessity when depression comes and money in the ground is less usable than ready cash. And depression did come for the Kuhnhardt family—the mills were overstocked, there was no market for their products, mortgages were overdue, Mr. Kuhnhardt fell ill and died. His widow offered the estate for sale at $250,000, but no one wished to buy. The price was reduced to $150,000, but there was no purchaser. For ten years the mansion remained unoccupied, until one day in the colorful fall of 1937 the Jesuit Fathers of the New England Province offered $35,000 for the whole property. The offer was accepted and Hardtcourt, the country-gentleman's estate, became Campion Hall, the New England Province retreat house for laymen.

A visitor to Campion leaves the public road through an unpretentious gateway on a wide well-kept drive, shaded by stately trees and bordered by lawns with clumps of flowering shrubs for some 400 yards. The main group of buildings appears as we approach from the north. A glance at the ground plan of the main connected buildings will give a general idea of the layout. The distance from the west end of the wing to the extreme east end of the swimming pool is about 300 feet. The north front of the mansion stands out well in the second illustration, but the guest house and the swimming pool extension are concealed by the trees. We drive through the shade of the aristocratic elm, under the porte-cochère. From the entrance (E) we pass through the vestibule (V) into the Reception room (R), formerly called the Living Hall, an imposing palatial room. The walls are cream-gray Indiana limestone, the floor paved with long, narrow, dark-red

tiles, set in herring-bone pattern. The doors, the window-trim and the generous panelling are all dark oak; the ceiling also is of polished oak, relieved by heavy oak ribs running the full length of the room, 35 feet, east to west. Directly opposite the vestibule is a large fire-place and mantel, all in carved limestone; to the left, at the east end, is a deep bay-window conservatory and to the right the grand staircase. The approach to the staircase takes us to a hallway; turning south, to the left, we come to the chapel (C) formerly, the Morning Room. This room gave little trouble in its change to a chapel; it is fitted with a very ornate oak altar and dossal, the walls and Stations of the Cross are of the same oak grain. Simple stained glass windows and really ecclesiastical pews for 50 or 60 retreatants complete its furnishing. Directly opposite the chapel door is the dining room (D), the original Kuhnhardt dining room, with decorated ceiling, large fireplace and mantel, and the windows looking west and south towards the lake. Here the fifty retreatants can easily be accommodated at breakfast as soon as Mass is over. From the dining room we turn right, south, through a wide plate-glass doorway, and we are on the porch (P). This is a cheery lounging place, 50 feet long, roofed in, with tiled floor, artificial stone balustrade, plenty of rockers and easy-chairs, a concrete paved terrace (T) in front, and 300 yards below is the beautiful lake.

Before we leave the Mansion, let us return to the Reception room and mount the grand staircase. This, like the rest of the woodwork, is of oak, generously large in construction, and shows no sign of age. The preservation is due, in large part, to the fact that some heat was kept in the house during its ten years of idleness, thus avoiding extreme changes of temperature and dampness, both so cruel to all fine hardwood ornamentation. The great staircase rises with dignified ease, branching both ways, right and

left, to meet the balcony of the second floor. This balcony forms three sides of a square, with massive oak guard rails and four ornamental oak piers at the corners, which reach up to support the decorative beams of the ceiling. The walls, here, match the richness of the woodwork, being covered with an embossed leather composition in warm brown and crimson picked out with gold. On this balcony open all the suites, rooms and corridors of the second floor main building and wing. These living rooms, with bath-rooms and clothes closets, care for the faculty and retreatants. On the top floor of the Mansion are seven more retreatants' rooms, with bathroom accommodations. Most of the retreatants' rooms, here and in the Guest House, are too large for individual occupancy, but no effort has been made to divide them. Rooms properly designed for the window lighting cannot be dissected without spoiling all parts. For this and other reasons the house layout has remained untouched, to the delight of all those who have had experience in trying to renovate a well planned home. A typical retreat room has two beds, two chairs, two desks, two rugs, two prie-dieus with crucifixes; all simple but sufficient.

If we return to the first floor by means of the great staircase and walk to northeast corner of the Reception room, we enter one of the closed curved galleries (W), the concave side of which, facing south towards the lake, is glassed-in. The red tiled, herring-bone pavement of the Reception room is continued through to the first curved gallery, through the Conference room, in the Guest House, and on through the second gallery to the swimming pool. Let us step out from this first gallery to the lawn and we are looking at the front of the Guest House (G). This is a very pleasing two-story frame building, facing south, 60 feet long, with a very ornamental front, the heavy dark exterior woodwork resembling that of the Mansion, and with a roof of many gables. On the second floor are five retreat-

ants' room with showers and lavatories attached. The whole first floor, between the curved galleries, is occupied by two small chapels and the Conference room (Conf.). This Conference room (fourth illustration) is one of the very important rooms of Campion Hall. It is ideal for the purpose, large, over 50 feet long, pleasingly irregular in shape, with tiled floor, high ceiling and deep recessed fire-place; it is a cheerful room, the south front, mainly of glass, admitting sunshine at all hours of a cloudless day; plenty of arm-chairs and rockers, desks and tables leave no convenience wanting for conference, discussion, and smoking at ease.

At the far end of this room is a glassed door to the second curved gallery; this gallery, symmetrical with the first in shape, position and construction, leads directly to the swimming pool. On the right are the dressing rooms, at the left a shower room with hot and cold water. Passing through this gallery we are at the pool, not very large but an artistic gem in a perfect setting. The basin is oval in shape, about 30 feet wide and 40 long, lined with small decorated tiles, varying in depth from 9 at the near end to 2 or 3 feet at the extreme east. The pool rim is wide enough for a walk-way which is protected on the outside by a metal hand-rail. Surrounding the pool is a band of tall rhododendrons, 8 to 10 feet high, and outside of this flowering grove is a fine stand of hemlocks, interspersed with white pines, widening, deepening and rising until the evergreen privacy-wall becomes 30 or 40 feet high. The full beauty of this setting is seen in late June, when the glossy green leaves of the rhododendrons support the rose and purple blooms of varied shades and shapes against the lacy foliage of hemlocks to make an exquisite bowl for the shell-like pool below.

Leaving the pool and passing through the pine grove (P.G.), if we walk a short distance east, we come out on what looks like a wide, better-than-ordinary coun-

The Guest House, South Front

Conference Room In Guest House

try road, fairly smooth, guarded on both sides by neat-post-and-rail fences and bordered with stretches of green and many flower-beds. This is the outdoor Way of the Cross. The Stations are simple, neat white crosses fastened to posts or trees and numbered in order. Stations one to seven, included, are set on the south side of the road, about 60 feet apart, and run east to a quaint open "tea-house" (a Hardtcourt name). From this point the numbered crosses, eight to fourteen, return on the north side of the road. By a happy coincidence, or choice, the last few Stations are placed in the dim religious light of the dense pine grove.

If we go back to the "tea-house" and turn south, to the right we find ourselves descending a rather rustic and very rutty road for a little over 200 yards to the lake. Here we find a large, solidly built boat-house, showing signs of age, a spacious wharf and Lake Cochichewick, a beautiful, irregular stretch of clear water, with a shore-line of nearly 9 miles, green-walled by the mothering hills. This lake, the "Great Pond", as neighbors call it, is the water supply of North Andover, and while bathing in it is forbidden, the owners of estates bordering its shores may use it for fishing and boating in summer and for skating in winter.

Following an old bridle-path to the west, parallel to the water edge, we pass another Hardtcourt creation, not now in use, the "Childrens' Play House", a small frame structure, surrounded by giant rhododendrons. Turning north again up the hill we return to the Mansion. To complete the property description we should mention the Gate-House, large enough in itself to be a manor house, at the other entrance to the grounds, the gardener's cottage with its nine rooms and two baths, two other six-room cottages and a green-house to furnish cut flowers in winter and spring supplies for the many flower-beds. The stables are in keeping with the estate; two fine harness rooms, five box-stalls and six ordinary stalls for horses, eighteen

stanchions for cows, two bull-pens, a dairy and a large room with floor space for forty cars.

We have described the expensive elegance of Campion Hall not in a boastful way but to record facts as they are. The material magnificence does not make a bad impression on the retreatants; they realize that what was Hardtcourt is now Campion Hall and that they come not to gaze with admiring awe, but to live the retreat. If things are "rough and ready," if surroundings are somewhat poor, the week-end retreat men are apt to worry about the material and be distracted from the spiritual. Material worry may easily last for two or three days, while excess magnificence may be forgotten in an hour or two.

Campion Hall is almost ideally located for week-end retreats. It is only 28 miles from Boston, with good train service and very good driving roads; other large centers of population are much closer, for instance, Lawrence, Lowell, Lynn, and many other smaller towns which crowd northeastern Massachusetts.

Though Campion is still young as a Laymens' Retreat House, its success is already quite marked. Here are some figures for 1939. In twelve months 916 men have made a week-end retreat; during that time in the summer months 137 boys made a retreat; in addition, there was also a retreat for 27 blind boys, a day of recollection for five priests, and 20 Jesuit Fathers made their annual retreat under the ægis of Campion. The total of retreatants for the year 1939 was 1105.

There are retreats every week-end, winter and summer, except during the Christmas and Easter holidays. The men arrive Friday night in time for dinner at seven o'clock. An hour or so after dinner is dedicated to general greetings. At nine o'clock there are points followed by Benediction, night prayers and bed. The day begins with morning prayers and the Holy Sacrifice of the Mass. At 9:30 there are points followed by meditation. After a short respite, there is the rosary

in the chapel and an hour before dinner there is a conference. The afternoon begins at 3:00 with the Way of the Cross in common, which is held outdoors when the weather is favorable, a half hour's spiritual reading, and then points and meditation. The same order is followed the succeeding day, the retreat closing about six o'clock Sunday evening with Benediction and the Apostolic Blessing.

The groups of men making the retreats are not organized according to parishes or clubs, but the generic plan has been that of the industrial organizations. For example, there are the Edison Electric Guild, the Tanners Guild, the Moving Picture Guild, the Journalists Guild, etc.; then, there are the professional men, St. Luke's Guild, the Law Associates, Brokers, etc.

During the summer months in between the week-end retreats, the boys' retreats are held. A judicious arrangement of the horarium gives the boys plenty of time for sunshine and out-of-door games. Many boys from Boston who see nothing but red brick buildings and crowded streets have the opportunity to wander in the woods and, while they are moulding their characters, to store up physical energy for the exercises of the tedious school year ahead. Perhaps more far reaching are the effects singled out by an enthusiastic man of Catholic Action, who assisted in the organization of the boys' retreats. "The boys", he said, "have reaped much profit from their stay at Campion Hall, but to my mind two benefits are outstanding: they are acquainted with the Closed Retreat Movement, about which I never heard for 45 years, and they have had intimate contact with the Jesuit Fathers."

There is still much to be done before Catholic men can be called Retreat-Conscious. To spread this movement, so dear to the heart of St. Ignatius and to our present Father General and so strongly urged by our late Pontiff of happy memory and our present Pope, is worthy of every effort on the part of each individual

Jesuit. To urge men, with whom you come in contact, to make a closed retreat is an Apostolic Work; it is an opportunity for you to invite them to greater personal sanctity and to put them in touch with the powerhouse of Catholic Action, since the success of Catholic Action, depends principally on the deeply religious and moral life of the layman. Where can this be done better than in a closed retreat according to the Ignatian method? Here is, as Our Holy Father, Pius XI, put it in his encyclical on the Spiritual Exercises (Mens Nostra, Dec. 20, 1929) "an apt and systematic plan of making a spiritual retreat wherein the faithful are greatly helped to detest sin and to model their lives after the example of our Lord, Jesus Christ." "It is, therefore," he continues, "our earnest desires that these exercises will find greater use from day to day, and that retreat houses, as the seminaries of perfect Christian life. . . will become more numerous and operate more splendidly".

A. M. D. G.

RELIGION TEACHING BY SCHOLASTICS DURING THEIR TRAINING

WALTER J. ONG, S.J.

There are five hundred children scattered about the city of St. Louis who depend on the Jesuit scholastics studying philosophy at St. Louis University for the only formal religious training which most of them will ever receive. Nearly all these children are religiously under-privileged, and many of them are under-privileged in other ways as well, so that the prospect life offers them is not done in the brightest hues.

Not only the St. Louis University philosophers, but other scholastics in their training—novices, juniors, philosophers, and theologians—have to deal with such children. The responsibility of the scholastic teaching religion is, therefore, surprisingly great. Often he is the one tenuous thread that connects the child with the Church. He must spin other threads, strong threads, if he will be reasonably certain that, when the child no longer attends the weekly catechism class, he will continue that contact with the Church which will enable him to save his soul.

The importance of teaching catechism need not be dwelt on here. It has been stressed by the Holy See again and again,[1] St. Ignatius insisted on it for the early fathers of the Society,[2] and even prescribes it for novices "prout occasio obtulerit."[3] In twentieth-century America the importance of religion teaching outside school is increased by the fact that the ones whom this teaching reaches are the very ones in greatest danger of becoming religious derelicts.

This paper is intended to give a brief general survey of the work of Jesuit scholastics who are engaged in part-time catechetical instruction during their train-

See Notes 1, 2, 3, on page 70

ing. It cannot be complete, nor treat of any one aspect of their problem thoroughly, but may serve to break the ground for discussion by presenting some of its essential aspects. It if can be of service to those engaged in this important field, it will be worth far more than the time spent on it.

The points herein made are largely the result of having conferred with scholastics from every province in the United States. Of these scholastics, who were kind enough to assist with their own ideas and suggestions, all of whom, except those of one province, had themselves taught catechism in their own province very recently. Many were teaching at the time they were approached. All these catechists and ex-catechists were agreed among themselves in surprising detail with regard to the nature of the major problems to be solved. These problems are apparently the same in every province of the United States.

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[1] The following documents, among others, are important: The encyclical of Pius X, *Acerbo Nimis* ("On Teaching Christian Doctrine"), April 15, 1905, published in the *Catholic Mind*, 1905, pp. 203-18. In this encyclical the regulation is laid down that all parish priests and all to whom the care of souls is committed should provide for the faithful a minimum period of one hour a week for religious instruction (pp. 214-15).

The prescriptions of this encyclical have been drafted into the new code of canon law. See Canon 1333, relative to catechetical instruction by those other than pastors; Canon 1334, relative to the obligation of religious, "etiam exempti."

Benedict XV's letter to Italian bishops, May 31, 1920, published in *Acta Apostolicae Sedis*, XII (1920), 299-300. This letter is in the form of a questionnaire on the enforcement of Church legislation concerning the teaching of Christian doctrine.

The *motu proprio of Pius XI, Orbem Catholicum*, June 29, 1923, published in *Acta Apostolicae Sedis*, XV (1923), 327-29. In this document the late Holy Father constitutes a catechetical office in the Sacred Congregation of the Council, which has since issued numerous decrees. The Pope says, "Ita feliciter, speramus, fiet ut maxima illa nationum catholicarum macula eluatur quae est divinae religionis ignoratio" (p. 329).

[2] See *Constitutiones Societatis Jesu cum Declarationibus* (Rome: Vatican Press, 1908), pp. 90, 131, 136, 217, etc.

[3] *Ibid.*, p. 21.

Some General Aspects

In all justice a discussion like the present should emphasize the unselfishness and whole-souled zeal of scholastics, who, without exception, are willing to spend themselves to the utmost in the interests of those who are given to their care. They are in every case laboring under difficulty. First of all, they are inexperienced, and, though they may start with a naïve belief that mere good will and sincere concern about the moral welfare of the pupils will somehow or other spontaneously suggest a simple solution to every difficulty, they soon come to realize the need of a definite organization of the catechetical center, of a definite determination as to the content of the course, and of efficient pedagogical methods.

We can take up these problems, then, in order: organization, content, and method.

1. *Organization.*—We are not concerned here with setting up a catechetical center, but rather with the internal working of one that is established. We must, of course, remember that the conditions under which catechetical instruction is given are extremely varied. In fact, the most common response which the author has received from scholastics when he first approached them about this work, was a "Well—I don't know that I can be of much help. We have a problem all our own at the place where I teach." Nevertheless, in a recently organized catechetical discussion group[4] many matters of common interest were discovered by a group of Jesuit scholastics who taught at such heterogeneous centers as a city reform school, a home for the feeble-minded, parish churches, a social center, and a hospital for colored people. Under the variety of conditions which exist in these different places, much of the detail of organization is determined by the conditions at the individual center. Nevertheless, there are

[4] The first meeting was held at St. Louis University, March 6, 1939, under the chairmanship of Mr. David F. O'Brien, S.J.

many important problems common to all alike.

One is the matter of continuity of instruction. At most centers the children are under several catechists successively. This is often true whether they come back for more than one year's instruction or not. In some places the year is divided into two terms (in one novitiate into three), and in each term a set of catechists at least partly new is employed. Substitution of teachers for a class or two at a time is often very frequent.

Under such conditions we can easily see the importance of a simple, well-defined, practical organization. In its absence, precious time is lost in re-orienting the program of instruction at every change of catechists, and the pupil's interests are greatly jeopardized. The new teacher must make a survey of the entire situation, determine how long each pupil is likely to be in attendance at the center, try to find out exactly what the last three or four catechists have taught and organize as best he can for his brief term of teaching. Often, in actual practice, he may spend two months—which is sometimes more than a third of his term—in blundering about among these preliminaries. He may become discouraged, and finally settle into a hand-to-mouth method of teaching, where he merely tries to make the best of each half-hour session as it arrives, and spends sleepless nights feeling sorry for the man who must follow him.

Many catechists are quick to say that the definite organization of the center is the most pressing problem at the place where they teach or taught. This organization involves two distinct problems: (1) the keeping of individual records of pupils, and (2) the working out of a definite syllabus to be followed over the entire period of time—one year, two years, eight years—during which the class receives instruction. The latter form of organization we can leave to be discussed when we take up the question of the content of the course. The former can be briefly treated here.

Quite commonly the inexperienced catechist, or even the experienced catechist who has worked only under such conditions as we have just described, will minimize the importance of keeping records. He knows all his children by name, he will say, and can tell when they are absent. Perhaps he is totally unaware that he spent three months in learning their names when he could have learned them in two weeks, could even have used them in his first class, if he had been given and had employed a well-kept class record. Further, he would have known immediately who were the consistent absentees needing personal attention, and not have been forced to learn who they were over a period of several months, during which time these pupils missed perhaps the greater part of their classes, whereas with a little initial stimulus to attendance they might well have been at them all.

Without accurate records, how does the catechist know which of his pupils have been baptized? This is not one of the self- evident truths. One catechist reports an instance where a boy had been receiving Holy Communion for several months, when the installation of a system of record-keeping suddenly disclosed the fact that he had never received the sacrament of baptism. Such instances, we fear, are probably multiplied elsewhere. The value of pupil records is not one of the self-evident truths either, but a little reflection on the disastrous inefficiency of hit-and-miss methods will serve to make it clear. We must drop the matter here and let catechists who read this fill in from their own experience the other examples which we have no space to give.

Perhaps the most practical and simple method of keeping paper records is to have a card for each pupil as a permanent record, and a small attendance book with the pupils' name for each catechist's working (attendance) record. A tried and proved form of registra-

tion card is given here (Fig. 1), though one or two items on it may be superfluous under certain conditions.

Fig. 1.—Registration card for pupils at a catechetical center. This form may be mimeographed satisfactorily on a four-by-six-inch file card, if a typewriter with elite type is used.

..... Date
..... of birth .....Age.....
Last name First Name

Address .....

School ..... Grade.....

In what church do you go to Mass? .....

Catechism
Class
Baptized?..... In what church? ..... 19...:.....

First Communion? ..... What year? ..... 19...:.....

In what
church? ..... 19...:.....

Confirmed? ..... What year? ..... 19...:.....

Father's Is he
first name ..... living? ..... 19...:.....

19...:.....

Is he a Mother Is she a
Catholic? ..... living?* ..... Catholic? ..... 19...:.....

Date ..... 19...:.....

* On the reverse side, if father is not living, give mothers's full name; if neither parent is living, give guardian's name.

(For remarks see reverse side)

The working attendance record may be very simple, with merely a list of pupils' last and first names followed by squares, one for each class day. It is well if the catechists at any one center follow a uniform marking system; e.g., indicating absence by a single diagonal mark (/), tardiness by a double diagonal (X), and, if the pupil is present, leaving the square blank. Mechanical details such as this are exceedingly helpful, especially in the beginning. The ease and speed with which the catechist can use a system like this will encourage him to keep it up. He will need encouragement, as everyone does in keeping to a routine, especially when time, in and out of class, is a paramount consideration. A definite system will help him, too, to be scrupulously faithful in keeping his records

strictly up-to-date. Inaccurate records are little better than no records at all, and accurate records *can* be kept.

A file of these cards will be found to aid greatly in classifying pupils. The problem of classification is itself a complex one, and depends on so many varying factors that we can say little about it here. The conditions at the individual centers, the age limits of the pupils, the space usable for classes, the number of catechists available—these all enter in. It may be interesting to note, however, that as a matter of fact the size of single classes at the different centers runs as high as fifty or sixty pupils, and as low as two or three. Some catechists work with one pupil at a time, but hesitate to denominate their charge as a "class."

2. *Content of the course.*—The problem of what to teach is not the easiest one for a catechist to answer. Although he knows that he is to teach Christian doctrine, and in such a way that it will influence his pupils' actual lives, he is faced with the problem of selecting the most essential points in a body of doctrine that ramifies in a hundred directions at once. He must adapt the wealth of the Church's teaching to a course of instruction which most often is limited to a half-hour period a week, and which the individual pupil may attend only one year. To do this requires skill and experience.

Catechists are at one in recognizing the importance of this problem. As a group they are fairly familiar with the larger division of religion courses into creed, code, and cult. They realize the importance of basic truths such as the Trinity, creation, the fall, the incarnation and redemption. But it is difficult for anyone not yet schooled in theology to draw up alone a detailed course which he feels is really adequate for the center where he teaches.

Recourse must be had, then, to material which has been gathered or published by others. Books treating of religion teaching in schools are of little immediate

worth here. Some teachers follow an abridged edition of the Baltimore catechism as an outline, but the catechism has definite limitations when put to this use. Even books which treat explicitly of teaching at catechetical centers have ordinarily little to offer in the way of an outline of what is to be taught. The reason is obvious: the scope of the outline is to a large extent relative to the conditions of the individual center. However, as we have remarked before, the centers do have much in common. A simple, adaptable skeleton outline prepared by the Rev. Aloysius J. Heeg, S.J., in his *Teacher's Manual for Jesus and I*.[5] The outline is based on Father Heeg's text *Jesus and I*,[6] for first communicants, but is adaptable to the catechism or to other texts, or to classes where no particular text at all is followed.

This will do as a skeleton for the content of a first Communion class or of a beginners' class. For more advanced groups, or for all groups where the period of instruction may cover four to eight years, outlines may be taken bodily or adapted from the *School Year Religious Instruction Manual*[7] issued by the National Center of the Confraternity of Christian Doctrine. These outlines are less valuable because longer than that in Father Heeg's *Teacher's Manual for Jesus and I*, and consequently less flexible for adaptation, but they represent the best available *published* matter.

Whatever the outline followed, too much stress cannot be laid on the importance of a settled and definite syllabus for each class at every center. If the members of a class are instructed for a year only, the syllabus should be made to cover a year's work; if they will be

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[5] (Chicago: Loyola University Press, 1936), pp. 7-14.

[6] (Chicago: Loyola University Press, 1933).

[7] Anon., *School Year Religious Instruction Manual*, two volumes in pamphlet form: (1) for grades one through four (Paterson, N.J.: St. Anthony Guild Press, 1937: 30 pp.); (2) for grades five through eight (Paterson, N.J.: St. Anthony Guild Press, 1936-37: 38 pp.)

attending the center for two years—or for eight years, as is sometimes the case when classes are conducted at rural public schools—the syllabus should take this fact into consideration. A syllabus is necessary when an experienced teacher is conducting classes in an ordinary high school; it is doubly necessary when inexperienced teachers are conducting classes under very definite handicaps, with class hours and the time available for preparation extremely limited, and with the added though unavoidable disadvantage of a frequent change of teachers.

A group of catechists can do much toward increasing their standards of teaching if they will plan a syllabus to cover the complete course of instruction which a child receives at their center. This is not an impossible task even when all the children do not attend for the same number of years. They can be sorted out into some kind of ordered grouping. It is important to remember that for most of the children this will be the only opportunity of receiving a knowledge of their faith, and they must receive as well-rounded a knowledge as possible. The only way to be sure that they receive this knowledge is to know definitely what they are to be presented with *each week*, and to know this *in advance*. A syllabus must be constructed and clung to tenaciously. The author can cite an instance where failure to do this resulted in a catechist's spending nearly the whole year on what should logically have been about one-sixth of the year's course. Perhaps the reader can parallel this instance with others from his own knowledge.

3. *Methods.*—Many scholastics show unusual skill and versatility in the use of teaching methods. Here books having reference to methods for grade and high schools are decidedly useful, especially those dealing with graphic methods of presentation. These, and similar simple methods, can be taken over bodily by the catechist, but, as a general rule, nothing very elaborate can be used because of the limited time for preparation and instruction.

The blackboard is a *sine qua non* for most catechists, and the most used methods center around it. Real skill is required to get the children to do any work at all out of class, and project methods are difficult for this reason. However, anything that is at all novel and usable is seized upon avidly, for nearly every catechist has a twofold problem which teachers in the grade school or high school do not have. First, he must depend on his ability to interest the children as a principal means of assuring their attendance at subsequent classes; and, secondly, his hours for teaching come generally at the fag-end of the day.

There is one difficulty in the field of method encountered among younger catechists often enough to deserve mention here. Sometimes an initial enthusiasm for some teaching device, such as the use of pictures, is so great that the essentials of Christian doctrine and its practical application are obscured in the mélée. It does not follow from the fact that a certain method will insure the best order, that this method is invariably the best adapted for attaining the objective of every lesson.

Discipline is an ever-present problem for some teachers. It can be met partially by the use of interesting methods. Here, as has been suggested above, the catechist finds himself in a peculiar situation: he must enforce discipline, and he must "make them like it." Otherwise, some of his pupils may not come back. Discipline enforced by means of competition among the members of the class is often successful. One catechist makes a practice of writing the names of his class on the blackboard at each session, and keeping a record of deportment and learning achievement after each name, offering a prize (merely a holy card) every month to the pupil with the highest score. He, and others who have tried his method, report extraordinary success with it.

Miscellaneous problems.—The whole situation which we have been considering is beset with obstructions,

some of which we may clear, others of which we can only walk around. In order to attain to a quasi-completeness, as well as to open the way for subsequent discussions, we may here complete the litany of difficulties involved.

There is the problem often arising from the lack of close supervision of catechetical work. This situation arises from (1) the lack of time to devote to organizing the teachers; (2) the need of someone in each house with the time, experience, and skill which would enable him to help in organizing the centers, settling the content of the courses, suggesting methods, and solving practical problems; (3) the fact that teaching is done at scattered centers away from the house where the scholastics live. This condition must, perhaps, necessarily remain *in statu quo;* still, it is well to take cognizance of it.

This difficulty is balanced by the fact that in most places the catechists have an ample supply of reference works, often set aside entirely for their use. Some few houses, however, may be handicapped by a shortage of such books at present.

At many centers the immediate surroundings are far from satisfactory. At one center, for instance, four classes are conducted in one small—almost tiny—room, with the result that when one of the scholastics produces a picture for exhibition, the other three are forced to produce as good a one for their respective classes or pay the price.

In addition to this, the working arrangements at many centers are rather temporary, and catechists must be careful not to give to those in control of the grounds any offence which might lead to the closing of the center. This would seem not to be the general rule, however, for at most places the scholastics are welcome and are on friendly enough terms with whoever is in charge of the building where classes are conducted. There are many instances of generous cooperation on the part of externs. At a public school, for in-

stance, the writer recalls a non-Catholic teacher who was willing and even anxious to teach the children during school hours whatever hymns the catechists wanted. Every one of her pupils, saving two, were Catholics.

The shortness of class hours has been mentioned above. This factor, too, varies. The shortest teaching periods in the experience of any catechist interviewed averaged twenty minutes—and this short period was available only three times each month of the school year. The longest periods, however, will run to an hour and fifteen minutes, this every week in the school year. At many places the catechists are actually present for a longer period, but there may be Mass, confessions, or a time for playground activities. One class a week is the rule for almost all places, with an occasional semi-weekly arrangement.

The length of teaching terms has been treated above. They vary in duration from three months to three years.

In the light of our discussion, considering the fact that the scholastic catechists whose work we have been outlining, are absorbed in other immediate interests which occupy nearly all their time, we must sincerely praise their whole-hearted efforts. Christ-like zeal is in evidence always. If results are not entirely satisfactory, we must plan more carefully for the future. For, if any one thing is evident as a result of this cursory study, it is this: Our objective must be intelligent, farsighted planning of *definitely organized* centers, with a program of instruction having a *specific content* fitted to the needs of the individual locations, a program not scrambled together at a moment's notice, breaking down completely in a year's time, but one which we have reason to believe will constantly and consistently help to bring nearer to the Shepherd the sheep who are in danger at the edge of the fold.

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Obituary

FATHER JOSEPH A. FORTESCUE

1886-1939

Father Joseph A. Fortescue was born in Philadelphia on the 13th of April, 1886. He attended St. Patrick's parochial school and was an altar boy in St. Patrick's Church. He retained fondest recollections of his school days there and every year was on hand for the celebration of St. Patrick's day, frequently as an officer of the Mass and always as a guest at the banquet that followed. His preparatory studies were made at St. Joseph's Prep and he received his A.B. degree degree from St. Joseph's College in 1904. On August 13th of the same year he entered the novitiate of St. Andrew-on-Hudson where he made his noviceship and finished his classical studies in 1908, when he went to Woodstock for philosophy. In 1911 he was sent to Loyola High School, Baltimore, remaining there until 1913, when he was transferred to St. Peter's High School, Jersey City. In 1916 he returned to Woodstock for theology and was ordained in Dahlgren Chapel, Georgetown University, June 28, 1919.

On the completion of his theological studies in 1920 he was named professor at St. Joseph's College, Philadelphia and the following year, 1921-1922, made his tertianship at St. Andrew-on-Hudson. In 1922 he was appointed minister of the St. Joseph's College community and in 1923 dean of the college. In 1924 he was assigned to the 4th year class in the Prep, in which position he remained for fifteen years, until in January, 1939, his failing health necessitated his retirement from active work.

Father Fortescue lived a very active life and spent his efforts in many fields, always seeking to bring consolation and encouragement to those in trouble, to comfort the sick and to brighten their hopes. In all he accomplished he was working as a Jesuit, striving to make the Society better known and to secure lasting and influential friends who could and would aid us in our work. He cultivated the friendship of the secular clergy, always taking an interest in their parish celebration, their jubilees, and the like, and, whenever possible, attending the funerals of priests, as well as of the friends who had shown a particular interest in our work and had aided us by their advice or by financial help.

Every project which made for the advancement of the college and high school found him thinking out ways and means to further that project and throwing himself wholeheartedly into the work to accomplish it. When it was decided to erect the college on City Line, Father Fortescue gave all that was in him to further the undertaking. On every possible occasion he talked up the college and the high school.

Perhaps the outstanding trait of his character was thoroughness. He showed this as a teacher in being satisfied with nothing less than the very best a student could accomplish by his own efforts, furthered by the personal interest and help he gave in a special way to those who were less talented. Almost every Saturday, the weekly holiday, he spent several hours of the morning with the weaker students in an effort to pull them up to the high standard he held for his class. Some regarded him as a hard task-master, but later realized what a friend he had been to them. These boys and their parents remember him today with gratitude and are expressing their appreciation of his untiring devotion in their service by establishing the "Reverend Joseph A. Fortescue, S.J., Memorial Library" in the high school with the very best

of modern library equipment. The same thoroughness manifested itself in another task he took upon himself, the training of the commencement speakers and those who took part in state and national oratorical contests. Long and careful drilling had their reward; on one occasion he had the pleasure of knowing that his thorough coaching had no small part in the winning of a national oratorical contest by one of his boys.

One class of people, the deaf-mutes of Philadelphia and vicinity, will miss him especially. For many years they were his charge. Every Sunday afternoon he gave them an instruction and a sermon; every year during the week preceding Palm Sunday he provided them with a mission; he was constant in visiting them in the hospitals and in their homes helping them in the knowledge and practice of their holy religion. They loved him for his devotion to their interests and showed their appreciation by faithfully attending the Sunday afternoon exercises. His place in their hearts was well shown, when they gathered in large numbers about his casket, and with the Redemptorist Father who had given them several missions prayed in the sign-language for the happy repose of his soul.

He was best known, perhaps, throughout the city for his visitations of the sick and the infirm. His sympathy for them was real and deep and they were quick to perceive it. His cheery presence and consoling words brought them relief and ever mindful of his priestly ministry he never left them without turning their thoughts to their souls and God. A relic of St. Francis Xavier always accompanied him on these errands of mercy and many were the recoveries attributed to the intercession of that saint. He was particularly devoted to the relatives of Jesuits, especially of those who had long since gone to God. Every Friday while he was in Philadelphia he spent an hour with the invalid mother of a Jesuit priest whom God had called to Himself many years ago.

Father Fortescue was a very large man and had a presence which commanded attention; he could deliver an excellent sermon and his rich, resonant voice was heard on the first Sunday of every month at the 9:30 o'clock Mass. It was his pleasure every year on Good Friday to read the prayer at the Three Hours' Devotion, his magnificent voice carrying with perfect distinctness to every part of the great church of the Gesu.

Father Fortescue was one of those large men who are large in every sense. He was very large in stature but there was not a lazy bone in his great frame; he seemed to suffer very little from fatigue and was able to go about on his erands of zeal with no regard for the physical effort they entailed. He gave himself to every phase of a Jesuit's life without limit, in as far as circumstances allowed. He was ever animated by his love for the Society and spurred on by a yearning to do ever more and more for the glory of God and the good of souls. His life was filled with deeds done for others, until he so spent himself that his great heart finally weakened and he had to be relieved of all work. Six months' confinement in a hospital bed must have proved a real trial to one who had always been so active. At the end of that time the improvement in his condition seemed to warrant his going to Stone Harbor, N.J., as a companion to Father Herzog who was to give the annual retreat to the priests of the Camden diocese, but there the angel of death came to him. Fortified by the sacraments he passed to his Lord and Master Whom he had served so long and so well, so faithfully and so constantly, by a most edifying Jesuit life of thirty-five years.

R. I. P.

FATHER GEORGE DENNIS BULL

1889-1939

The suddenness with which the death of Father George Bull came was so completely shocking that, in all probability, the loss to the cause of Catholic education, especially in the field of philosophy, which his passing entails, will be realized only after the lapse of time. For, not only Father Bull's influence as the Head of the Department of Philosophy in the Graduate School of Arts and Sciences at Fordham University, where since 1932 he had steadily built, rebuilt, and stabilized the courses of study, but his power for good and the respect in which he was increasingly held by serious thinkers everywhere, whether of our faith or not, all pointed to an eminence to which Divine Providence saw fit he should not entirely attain.

For some months previous to his death Father Bull had been ailing, but to no apparently alarming degree. Special examinations revealed a mild diabetic condition and a state of the heart in which rest and a moderated tempo of work were indicated. Father Bull, however, continued with his regular duties and had even accepted an invitation to make an address at Georgetown University on May 29th. His address was never to be delivered, for on Saturday, May 27, 1939, he was suddenly taken ill. A chance visitor to his room at about a quarter to one came to his aid and summoned Doctor Carroll and Father Minister. So rapidly did Father Bull sink that within twenty minutes from the time the doctor and the nurse from the infirmary began to work over him, he passed away, fortified, thank God, by the sacrament of Extreme Unction. Doctor Carroll pronounced his death due to coronary thrombosis.

George Dennis Bull was born in New York City, October 3, 1889, the eldest son of James Francis and

Mary Merrigan Bull, both born in Ireland. George and his two brothers, James and Edwin, still living, were left orphans at an early age when both father and mother died suddenly. George's grammar school education was received in Yorkville at Public School 90, from which he graduated to enter Fordham Prep in 1904. Here his vocation to the priesthood in the Society developed, so that he entered the novitiate at St. Andrew-on-Hudson, Poughkeepsie, New York, August 14, 1908.

After the usual studies in the Juniorate (1910-12), where his mental acumen in and out of the classroom gave promise of great advancement, studies in philosophy were begun at Woodstock College. Here the expectancy was not disappointed, for Mr. Bull remained at Woodstock, on completing the regular course, for private study in preparation for a Public Act in the entire course of Ethics. This was held in the spring of 1916 with great distinction.

The years 1916 to 1920 were spent in regency at Holy Cross College, where Mr. Bull in addition to conducting the debating societies, taught Freshman, and during the wartime S. A. T. C. period, the History of Military Science. Theological studies at Woodstock, with ordination at Georgetown, June 28, 1923, followed.

Father Bull next devoted himself to a biennium in moral philosophy in Rome, with one year in the same at Cambridge University and another to prepare his dissertation, at Fordham University.

After the Tertianship at St. Andrew-on-Hudson (1928-29), Father Bull was Professor of Ethics and Natural Law at Woodstock College until 1932, when he was appointed to teach Ethics in the Graduate School of Arts and Sciences, Fordham University. Here began and continued in the midst of addresses to many groups of learners and the learned, of articles in *America* and various reviews in the philosophic and

educational field, the work of co-ordinating, building and expanding the courses in philosophy. As Head of the Department of Philosophy Father Bull accomplished a splendid achievement as director and as an executive who knew his aims clearly and was practical and judicious in selection of the means to carry them out. Further, he was at the same time giving his classroom lectures with no less energy than he brought to the task of systematization.

Father Bull's extraordinary mental equipment was characterized by a great gift of the power of keen analysis. But he was not only quick to grasp the crux of a problem; he was also resourceful in his excellent memory to bring to the solution thereof the matters of his extensive reading. Fundamental principles were his from deep and thoughtful study; he used principles effectively because he could remember them so well and see their relation to diverse instances in the concrete.

Father Bull's occupations in the Society did not bring him often to the pulpit—he will not be heard commended as a great preacher; but as a teacher and public lecturer he held his hearers with ease and at ease. In a few years more he would have been in full stride toward acclaim in the learned world as a worthy representative of Catholic thought in philosophy and education.

This sketch would be incomplete without a word about one of Father Bull's endearing personal traits. He was hearty and friendly toward everybody. Right through from the novitiate to the end, his fellow Jesuits delighted to have Father Bull's companionship—was it at recreation, where he was jolly; was it at Villa, when on a picnic his booming bass voice was loud with the notes of his old favorite "Wait for the Wagon"; was it in an argument on some point in philosophy, when he could sack you without making you feel inferior. R. I. P.

FATHER LAURENCE KENT PATTERSON

1890-1939

The untimely death of Father Patterson on June 14, 1939 stopped in full career one of the most striking personalities and, in his own field, one of the most conspicuous and successful workers among the American Jesuits of our generation.

Father Patterson was born in Philadelphia on August 14, 1890 of old American stock. On his father's side he was descended from Robert Patterson, a Protestant Irishman, who left his native country in resentment at English oppression and came to Pennsylvania in 1768 where he engaged in teaching.

During the American Revolution Robert Patterson fought for the liberties of the colonists. He served as military engineer under Washington and rose to the rank of brigade-major. He shared the hardships of the terrible winter encampment at Valley Forge. After the evacuation of Philadelphia by the British Forces, Robert Patterson was one of the officers appointed to hold the city for the Americans. In 1779 he was appointed professor of Mathematics at the University of Pennsylvania. In 1805 he was appointed Director of the Mint by Thomas Jefferson and from 1810 to 1813 he was Vice-Provost of the University of Pennsylvania.

Father Patterson's father, Robert Baskell Patterson, in his own sphere showed that he had inherited the generosity, virility and intelligence of his ancestor. Entering the service of the Pennsylvania Railroad as a surveyor, he advanced to the high position of Superintendent of Freight, a post where, as his son was proud to relate, he might have made himself a millionaire many times over, had he been willing to employ the dubious practices which were only too common in the boom days of American railroading. But Mr. Patterson had been converted from Anglicanism in middle

life and was too thorough a Catholic to tamper with his conscience. This conversion had been the fruit of deep and sincere thought and study, especially it seems, of the writings of Cardinal Newman. Father Patterson in after life regarded it as one of God's greatest mercies that he had been given a father who from his earliest years opened his mind and brought him to love the intense sincerity, the thirst for Truth and Holiness which exalted the genius of the great Oxford convert.

On his mother's side Father Patterson was descended from an old cavalier family which for centuries have held estates in Montgomery County, Virginia, and in Somersetshire, England. The English branch of the family claimed distant kinship with the Royal House by collateral descent from John of Gaunt. Mrs. Patterson followed her husband into the Church. How solid was the faith and piety of the couple may perhaps be seen in the fact that two sons became priests and a daughter consecrated herself to God as a Religious of the Sacred Heart.

Laurence Kent Patterson studied as a boy at Holy Ghost College, now Duquesne University, in Pittsburgh until his family, following one of the many promotions earned by Mr. Patterson in the service of the Pennsylvania Railroad, returned to Philadelphia. He was then entered at Saint Joseph's College where he was graduated in 1910 earning from his senior professor of philosophy, a man whose encomiums were not lightly bestowed, the praise of having been the most brilliant student who had ever passed through that college. At this time Laurence Patterson was looking forward to the legal profession and entered Fordham Law School where he studied for one year. During this time his vocation to the Society was made clear to him, and after a trip to Europe with his parents he entered the novitiate at Poughkeepsie on his twenty-first birthday, August 14, 1911.

Laurence Patterson came to the novitiate, a thin, short-sighted, bookish young man who must have felt very much out of place at first among the healthy ignorance of the high school boys who constituted the majority among his comrades. At home he had heard keen discussion of international affairs, of political issues, and of historical problems, particularly those which touched points at issue between the Church and modern heretics. Moreover, although he had been manager of his college baseball team, and even at that age was a man's man who unconsciously imposed his personality on those who conversed with him, he was not an athlete, he felt no zest in moving huge rocks, or chopping wood, or going out on Long Walks. In short he was handicapped by his exceptional refinement. And this handicap, though of course diminishing rapidly with the years, may be said to have followed him during the subsequent years of study in the Juniorate and Philosophate. He never felt quite so keen about the conquest of Greek and Latin grammar as those to whom it had been the chief if not the only field of scholastic glory. He was interested in the history of great institutions, above all in the role which the Church was called on to play in the dramatic issues of the modern world.

However it must not be supposed that he was isolated or supercilious or felt hampered in his general development. He had an intense interest and a really generous appreciation of the good qualities of the younger men about him. Father George Pettit, his Novice Master and Rector, was himself a convert and his a late vocation and so he could heartily sympathize with the particular trials of his novice.

Again he had caught from his father's discussions of history some sense of the significance of the establishment and growth of the Society, which he rightly regarded as amongst the most portentous influences of modern times, and so even in the novitiate he had

wherewith to keep his mind busily and happily occupied. Later on, as a philosopher at Woodstock, his reading was always serious and led him to a solid knowledge of economics, of European history and of current affairs.

There was another way too in which Laurence Patterson's early years in the Society supplied him with useful training for his future work, and this in addition to his ascetical training, which, of course, as a good religious he never neglected. Mention has been made of the exceptional environment of his early home and the stimulus of his father's virile and keen mind. But Father Patterson's work was to be with those who had not these exceptional advantages, with ordinary American Catholics, and it may be said that his close and admiring observation of the young men from ordinary Catholic homes, his warm friendship with many of his companions, who were not from cultured old American families but who were only one or two generations removed from peasant stock, broadened his early outlook and fitted him to become what in later life he was,—the champion of the working classes. One instance may illustrate this. In his early days in the novitiate he believed that the upper bourgeoisie, that is the people who lived at least in part on invested funds or inherited property, were the brains and backbone of our nation. He was even heard to say that we needed laws forcing men to work six days a week, and that thus great corporations had to be protected from the laziness and arbitrary demands of employees. Some years later in conversation with a scholastic who felt that priests should go much farther than they had yet gone in fighting for industrial democracy, he expressed serious alarm that this sort of talk would encourage Socialism. Those who knew the mature Father Patterson will recognize the distance he had come when he himself was accused of being an enemy of vested wealth. Now almost entirely this progress was

due in great measure to his contact with his fellow Jesuits, and also of course to the realism and keenness of his mind which could not fail to see the true issues of the social conflict when later in life he met the actual conditions of life in great American and European industrial centers.

Father Patterson made his philosophical studies at Woodstock from 1914 to 1917 and then was sent for four years regency at Loyola School in New York City. In these days a brilliant student with a year of law school to his credit could in ordinary circumstances expect to be sent to complete his law course or to pursue social studies in a University. But in Father Patterson's time "these things were hidden" from our eyes, and so he spent the time happily and busily teaching the puerilities of a boy's school work, in directing plays, in running a school book store, *ab omni specie negotiationis immunis,* and in moderating the ardors of a high school hockey team. Again the incidental training was enormously valuable. He came away from his contact with the beneficiaries of Capitalism more attached than ever to the sturdy virtues of its oppressed, and thanks to his superabundant energy and his keen intelligence better grounded than before in history and in modern economics and politics. This discovery which our regents generally make of latent reserves of initiative and administrative ability seems to have been particularly stimulating to Father Patterson whose mind hitherto had been immersed more even than is ordinary among our students in erudition and speculation. In later life he never had a moment's hesitation in taking up any call for preaching. writing or lecturing on matters which came within his field. He used to reflect with satisfaction and apparently with justice that he could have become an efficient procurator if loss of voice or weakening eyesight incapacitated him for teaching. The point is possibly a slight one but it seems worth making. Father Patterson seemed to those who knew him well never

to have obtained the eminence in his field of history which his intelligence and tireless labor might have won, and for this limitation perhaps our old blundering system of encouraging talent may be held in part accountable. But there is something to be said on the other side. Had he been protected and carefully nurtured as a future savant or writer he might never have had the hardy vigor, the alertness, the tact and the sense of reality which made his actual teaching, lecturing and writing so effective.

Theology was made partly at Woodstock, partly at Valkenburg in Holland. Then came his three peaceful and successful years studying history at Cambridge.

Father Patterson returned to the United States in the summer of 1928 and was assigned to teach ecclesiastical history. This was not his real field but it was found necessary to use him as a substitute for the regular professor who was called away for Tertianship. Father Patterson's own Tertianship followed the next year, and in 1930 he was assigned to the History department at Fordham. After four years service there he was recalled to Woodstock, first to supply a vacancy which had again occurred in the chair of ecclesiastical history, then to conduct the newly established courses in secular history for the Philosophers.

In January 1939 he remained at the college during the Christmas holidays complaining of fatigue, headaches and indigestion. It was thought that he was suffering from the aftermath of an influenza which he had contracted, and after some weeks of illness he was removed to Mercy Villa, a nursing home in Baltimore. Here he remained until late Spring and showed some signs of recovery. However his eyesight began to fail and a brain tumor was suspected. Exploratory operations disclosed a deep seated cancerous growth. Father Patterson mercifully never knew the real nature of his disease, but he was aware that his case was desperate. He resigned his life into the hands of God with readi-

ness, even with a touch of his characteristic humor. He was deeply penetrated with gratitude for the solicitude of Superiors, for the spontaneous outpouring of charity which, God be thanked, the Woodstock community has never been known to fail in and he died peacefully on June 14, just two months short of his forty-ninth birthday. The number of friends who came from Baltimore, Washington and Philadelphia to attend his obsequies was the largest perhaps that has ever been seen at a funeral in Woodstock. Father Patterson's short life as a priest in the active ministry won him recognition as a preacher, a teacher, a lecturer and a journalist.

He was a ready and forcible preacher. The passion of his life was the success of the Catholic Chuch, its divine power and mission, its unique successes; its never-failing solace to the perplexed or wounded mind was the favorite and constant theme of his sermons. A mind stored with knowledge like his and inspired with this passion could not fail to speak out in stirring words. "Affectation is the death of preaching" he had said. In his case there was no need for affectation. His character and his splendid training assured him of success.

The following lines on Father Patterson as a historian are written by one of his colleagues:

> "Father Patterson followed the courses in history offered at St. Joseph's in Philadelphia and later in the theologate of the Maryland-New York Province. These were probably not very extensive in his time. They were supplemented, however, by wide reading which resulted from a strong predilection for history. Two years of theology at Valkenburg do not seem to have left much trace in his historical thought or writings. His real formation was acquired at Cambridge in England where he read for the Cambridge Historical Tripos from 1925 to 1928.
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> In an interesting article in the **Historical Bulletin** for March 1929, Father Patterson has described his course at Cambridge. The standard of lecturing was high but the lecturers were "avowedly guide posts for hard-reading men." The real key of the system was the tutor

whom he met once a week. The Tripos did not aim at producing specialists but rather at giving a broad background and a sure foundation for future work on narrower fields. Its purpose was above all cultural and humanistic. A power of analysis and rapid synopsis as well as a lucid and forceful style were the main requirements. Father Patterson notes that the danger of such a course was the creation of too journalistic an outlook.

English constitutional and English economic history were stressed. The former gave a splendid background for the medieval Church and the Reformation settlement; the latter much information on medieval guild life and on the economic aspects of monasticism. The professors while English and Protestant did not attempt to "sell" the Empire or attack the Catholic Church. Their ideas might however have proved dangerous for one unversed in Catholic philosophy.

Father Patterson took First Honors in his first examinations at Cambridge and consequently won a Lady Margaret Scholarship, in Christ's College which included free tuition for the second part of the Tripos. Owing to sickness, he had to be content with Second Honors in his final examination.

As an historian, Father Patterson's principal work was done in his classes at Woodstock and Fordham. He loved to lecture and had a real talent for the forceful exposition of his ideas. His lectures were mimeographed several times and even printed in galley-proof form. Those on the French Revolution had been worked out with particular care and at the time of his death, their author was preparing a book on **The Church and the French Revolution** for the **Religion and Culture Series**, edited by Father Joseph Husslein, S.J., for the Bruce Bublishing Company of Milwaukee. In the field of Church History another of his main interests was the history of the papacy. His three lectures on the Survival of the Papacy delivered at Fordham in 1932 were carefully worked out.

Between 1929 and the time of his death, Father Patterson published a great number of historical articles in **America, The Historical Bulletin**, and **Thought.** Some of these were reproduced in the **Catholic Mind.** These essays are interesting because they reveal certain conclusions to which his historical studies led him. Father Patterson was definitely opposed to exaggerated nationalism. Almost all modern wars appeared to him

unnecessary if not unjust. He ardently desired the elimination of war and realized that shouts for peace and good will among nations were not enough. Nations, including the United States, must be ready to make sacrifices. To prevent war, he advocated free trade, a really effective world court and a league of nations which would be powerful enough to protect minority rights. Education, he held, would have to be revised the world round with a view to creating a peace atmosphere. He also advocated taking the profits out of war and mutual disarmament.

For Father Patterson the cause of peace was the cause of Christ. He resented keenly being called "a good pedant" by a writer in **Army Ordnance** for September 1933, for he was well aware that war must come and that the United States had to prepare for it. As early as 1933 he clearly predicted the war which broke out shortly after his death. He believed, however, that peace could be assured for the future. He held indeed as a general thesis that the true progress of the race is not due to hard-boiled realists who accept evil and vice as inevitable, but rather to enlightened minorities and baffled idealists, often defeated in their own time but harbingers of victory in ages to come.

Father Patterson died too young and was ill too long before his death to have been able to give the full measure of his abilities as a historian. Moreover during the short ten years which intervened between the completion of his formation and his death, classroom assignments took him from secular to ecclesiastical history and back again twice over. He did competent work in both fields as his notes, now in the hands of most of the younger students of history in the Province, testify; but his efforts were somewhat dispersed. He was aware of this but accepted the handicap as cheerfully as possible. It was an inevitable result of the disordered condition of historical studies in the Province, a condition which Father Patterson did much to remedy."

His work as a professor is thus evaluated by one of his last pupils:—

"Father Patterson fulfilled the primary requisites of a successful teacher in that he encouraged and inspired those who had the good fortune to study with him. Somewhat over half of his teaching career was spent at Woodstock directing students in Ecclesiastical and

Secular History. Hence it is that many future writers and lecturers upon these subjects will doubtless, upon reflection, attribute whatever success they may have to the encouragement and example of Father Patterson. Many are the articles, syntheses, book reviews and the like which young Jesuits were able to place in **Thought, America** and other publications as a result of their devoted History teacher's selfless enthusiasm for his students' enterprise. That devotion begot devotion is evidenced by the fact that one of Father Patterson's greatest consolations during the hardships of his last lingering days were the frequent visits of his younger friends.

He was nothing if not contagiously dynamic; his life was a living crusade preached against the 'inert intellectualism' he so heartily detested. Teaching was an all day job with Father Patterson; his day's work was not finished in the fifty minutes of a single class period. Many will remember the 'news flashes' and cartoons he posted on his own special bulletin board in the Philosopher's Wing together with his vivid discussions and explanations of the current world crises—forums where all were confronted with the living problems of the day.

For his unceasing activity Father Patterson was extraordinarily well equipped; from his voracious reading his bull-dog memory held on to not only the essential facts of history, but to a plethora of little-known episodes the recounting of which always made him a fascinating talker.

At Woodstock Father Patterson's classes, luminous moments in a sometimes dull day, were, despite his often repeated adage of "light, not heat!", invariably climaxed by bombshells shot into our sheltered minds as he vehemently pleaded for the rights of the downtrodden Jew and Gentile alike, according to the tenets of the philosophy of his beloved Pius XI. Indeed, while dictating in mortal illness the last article he ever wrote, an appreciation of the Pontificate of the Pope of Peace, he asked that prayers be directed for him to the lately deceased Pius XI for whom he was making his little contribution and who he trusted would surely pray for him. Father Patterson's whole social doctrine was founded on the consistently constructive and progressive Catholicism of the **Quadragesimo Anno.** He regarded it as one of the sins of neglect of our times that the Christian Constitution of Austria, the Estado Novo of Salazar's Por-

> tugal, and Catholic reorganization in Ireland were never sufficiently supported or popularized in the press. The problems involved in share-cropping, slum clearance, unemployment, anti-Semitism, and their essential relation to the intelligent liquidation of Communism were of vital moment to him; and his approach to them was never that of the 'clerical mind' so prone to over-simplification, against which he constantly cried out in warning. His great honesty and humility frequently prompted him after one of his luminous and moving expositions of a contemporary problem, to conclude:—'Gentlemen, I haven't got the answer!'"

The same enthusiasm and love of teaching which Father Patterson showed in the class room inspired him when he was before the wider audiences of his public lectures. These he was called upon to give two or three times a month during the winter under the auspices of our colleges, of convents, of Catholic societies of various types all over the East, and even before non-Catholic organizations. His manner and his style were alike dynamic and the effect was unforgettable. As an instance of his readiness in speaking it may be recalled that on one occasion he was invited to lecture in Baltimore on the growth of the Nazi movement which was then in its infancy. A few days before the lecture the King of Spain was deposed and the Jesuits were driven into exile. After a few sentences on the German political situation Father Patterson asked his audience if they would prefer to hear him speak on Spanish affairs. When they signified that such was their desire he swept aside his notes and gave ex tempore a fascinating exposition of the causes and probable outcome of the Spanish upheaval.

Consciously and unconsciously Father Patterson had prepared himself all his life long to become an effective writer. His spoken language was spontaneously rhetorical. This probably was a natural gift stimulated by his wide reading of practically all the orators who have played a part in history, particularly Cicero, Edmund Burke and the American politicians from Patrick Henry to Mr. Roosevelt. He was aware of this

rhetorical tendency and tried to curb it in his articles. The training which he underwent at Cambridge where the ideal set is a mean between florid eloquence and legal or scientific dryness was probably very beneficial to him in this matter, but to the end of his life he had an amusing and pathetic sense of his inferiority in style to our litterateurs. Whatever may be thought of the matter technically, it will probably be universally agreed that he always wrote as a well bred gentleman and a conscientious scholar. To look for anything more in the circumstances is mere foppery.

Father F. X. Talbot, editor of *America,* writes the following lines in appreciation of Father Patterson's work for that review.

> "I have always regarded Father Patterson as one of the most brilliant and most sound Jesuit contributors to America. Whenever I received an article from him, I took it for granted that the article would be acceptable, even before I examined it. And just now, I have consulted the record. From 1930 till 1938, Father Patterson submitted seventeen articles for publication in America. His score was sixteen "accepts" and one "reject," certainly a record that few can equal.
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> We valued him and his work, and I have often assured him (sometimes assurance was necessary for him) that we wanted more of his writings for publication. I found in his articles a most incisive analysis of modern international problems, a full understanding of the complex elements, a balanced appraisal of conflicting forces, a recognition of the historical influences on contemporary events. His style impressed me; he had the power of the brilliant phrase, and could swing a sentence beautifully and effectively. He possessed nervous intensity in his writings, and was always invigorating. He was a scholar who was a journalist.
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> Frequently, Father Patterson differed from us in our editorial policies and our conclusions on, mostly, economic and social questions. His letters of disagreement were tart, ofttimes explosive and violent in their denunciations. They always were worth reading carefully, for they contained viewpoints which would help further to determine our policies. The storms would

pass, there would be mutual understandings. He had the humility, on occasions, to admit that he had changed his views; and he had the frankness, on other occasions, to continue demanding that we change our views.

During a certain period when certain labor questions were being hotly debated, and when he was sending protesting letters at the rate of two or three a week, he warned me that he would place a certain mark on the envelope—this mark would warn me that the contents of the envelope were vituperative and that I did not have to read the letter if I did not wish to do so.

With him, I found that a mild answer turned away wrath. His arguments arose only from his tremendously active brain and from his love of justice and honesty. In all of my experience with him, as a friend of long years and as editor to contributor, I found him to be a man of deep sympathies, kindly and responding to kindness, but rigid in intellectual convictions.

The Society lost two of the best intellects and best souls when Father Patterson and Father George Bull were translated to heaven."

To add to this summary statement of Father Patterson's activities an account of his personality would of course, be the natural thing if there were any hope of bringing the man in his true dimensions and his living colors before the reader. But in a conventional sketch such as the present such a description would be impossible. Father Patterson was not a conventional person. His friends may recall what one of his favorite authors, James Boswell, has to say of biographical candor in the preface to his *Life of Dr. Johnson.* What follows then will be a tribute, a sincere and well deserved tribute to his memory.

What struck everyone first in Father Patterson was his intense intellectual energy. He had the scholar's passion for solid learning and this, applied to his special branch of History, and to his favorite field, the present condition of the Church, made him seem a living library, or to use a juster image, an erupting volcano of facts, quotations and parallels. And all this erudition was uncannily accurate. For example, he

knew the number of Catholics in every country of Europe and the percentage of men in each who annually made their Easter duty. He once stopped at Lyons for a few days in vacation. On Sunday we find him going to the masses at the Basilica, the Cathedral and a parish church, ascertaining the attendance and counting the proportion of men to women. He had happened to read the *Autobiography of Edward Gibbon.* Years later he could quote verbatim the passage in which the famous infidel records the intellectual stagnation of Oxford in his student days.

This extraordinary mental keenness was balanced, as it is not always so balanced in intellectual men, by extraordinary depth and generosity of feeling. His sympathy for the oppressed classes in our country, for the victims of persecution in Russia, Mexico, Germany and Spain is surely too well known to need comment. Some minor manifestations of his unobtrusive, day by day charity, however, may be mentioned. When he was in England he was constantly soliciting alms for needy converts. While at Valkenberg a rather large donation came to him from his family. Instead of laying it out in much desired historical books he obtained permission to turn it over to the Professor of Biology, the venerable and distinguished Father Wassman, to assist him in his researches. Whenever he heard that one of Ours was under a cloud, or to use a current phrase, was "down and out", he always made an extra effort to make the tried and afflicted man feel his sympathy and loyalty. Father Patterson had a keen wit apt to flash like lightning in conversation. It would be too much to maintain that such flashes never gave offense, but one who knew him for nearly thirty years is willing to testify that after every such incident Father Patterson, who often had the greater cause to be aggrieved, would ask pardon and protest sincerely his innocence of any malicious intent.

Another fine quality of his character was his readiness to see good in others. During his last years as a Professor at Woodstock he was constantly heard to praise now one now another fellow member of the faculty as being superior to himself in some intellectual or spiritual quality. This habit is, of course, one which we read of in the lives of almost all the servants of God, and, to be sure, it is loveable and Christ-like in all. But found in a man of such keen critical perceptions as Father Patterson it may justly be regarded as extraordinary.

A final word about his personal piety. Father Patterson's absorbing interest in life was the Church and his passion naturally was devotion to her Divine Founder. His orientation towards this devotion seems to have been based on the attitude and teaching of Cardinal Newman. The fruit of this piety was an intense absorption in an intellectual apostolate, a strong effort to promote the sacramental life, and negatively a horror of clerical disedification. Father Patterson gave himself wholeheartedly to the work that absorbed his life, despite the fact that he was periodically under the torture of neuralgia and neurasthenia and often greatly fatigued from his magnificent efforts; his mind was ever filled with great thoughts for the alleviation of the lot of the workman and the poor and glowed with fervent hopes for the salvation of souls. His heart was ever open to all who studied under him, his great learning and his time were ever at their disposal. His fondest hope was that many of them might be inflamed with the enthusiastic fire of love for God and man that glowed so strongly in his own heart, and that they might go on perfecting the work so dear to this heart. May his dear soul rest in peace!

FATHER FRANCIS J. DOLAN

1893-1939

On Wednesday morning, September 6, 1939, just as the clocks of the city were striking ten, Reverend Francis J. Dolan, S.J., President of Holy Cross College, died at St. Vincent's Hospital, Worcester, Massachusetts. Twenty seven years before to the day, he had left his home in Jamaica Plain, Mass., to join the Society of Jesus. On the feast day of Our Lady's Nativity he began his Jesuit life in the Novitiate. On the same beautiful feast, two days after his untimely death, he was laid to rest in the familiar little burial ground of the Society at Holy Cross College. It was all very fitting. There was the simplicity he would have chosen. There was a steady drumming of rain that muted the tolling of the tower bells as Jesuit hands placed this humble little man amongst his brothers in Christ who had preceded him into Heaven.

Everyone who knew Father Dolan intimately, knew that he was an extraordinary friend of the poor, but scarcely anybody realized how far-reaching his generosity had been, until the revelations after his death made his benefactions manifest. It had all been unobtrusive, simple, disguised as ordinary and commonplace. . .as all his work had been. Yet the beautiful Memorial Chapel at the College was too small to accommodate the throngs that came to do him honor. No more solemn occasion ever took place on Mt. St. James. His poor were there, side by side with Bishops and priests, leaders of Church and State, students of the College and his fellow Jesuits in a demonstration of affection seldom, if ever, equalled in the history of Holy Cross. There were unashamed tears on many faces. . .but for the most part the gathering was stunned by the bewildering suddenness of his death

and listened to the burial prayers with a strange sense of unreality.

Father Dolan had said Mass on Sunday morning at 6:30 a.m. as had been his custom ever since coming to Holy Cross. Not feeling quite himself he went to bed after a light breakfast. He spoke of a sore throat. He was not really sick, but remained in bed on the advice of the doctor. His throat remained sore and on Tuesday the doctors decided that to relieve him they would perform a local operation. So they asked him to come over to St. Vincent's Hospital. Complying easily and readily Father Dolan dressed himself, went down stairs, had a cheery greeting to all he met, saying he would be back in the morning. He got into the college car and went to the hospital. On Wednesday morning, the operation was performed. It all seemed simple and obvious, but shortly afterwards, without a word of warning, to everyone's shocked amazement, he passed peacefully away in death. It was the death he would have chosen, a gesture that gave no trouble to anyone, demanded no attention, patterned on the simplicity that had marked all his days and all his movements for years. And still it was tragic in every sense, and the news of his dying struck the Community with consternation.

He died in the midst of a great work. Although his term of President had gone past the customary limits, although he was longing for the time when he might step down and hand the reins to someone else, he remained as head of Holy Cross to finish the work he had instituted, to finish the work upon beautiful Wheeler Hall, the latest addition to the college building program at Holy Cross. Wheeler Hall, the last word in dormitory and class room construction, was dedicated on the feast of The Immaculate Conception, December 8th, and it is a fitting monument to the man whose soul went into it.

He labored long and well, fighting this disappointment and that, so that Holy Cross could expand and do more for Catholic Education and for God.

Father Dolan was born July 14, 1893, in Jamaica Plain, a suburb of Boston, Mass. His humble Irish parents, knowing the value of a Catholic education, sent him to Boston College High School where he rapidly made a reputation for himself both in the class room and on the athletic field. He was a brilliant middle distance runner and outstanding in baseball and football. Upon his graduation from Boston College High he entered Boston College, more than fulfilling the promise of his High School career in his college academic and athletic achievement. But the Lord had other things for him to do and so on September 8th, 1912, he answered the call to the religious life, and entered the Society at St. Andrew-on-Hudson, Poughkeepsie, N.Y., where he spent the two years of Novitiate. From 1914 to 1916 he studied the classics. . .a study that was always dear to him. In 1916 he went to Woodstock College, Maryland for his philosophical studies. After finishing his philosophy, he was sent to Loyola College, Baltimore to teach the classics. In the year 1921 he came to Holy Cross to teach the same studies. After two years he returned to Woodstock College for his course in theology. He was ordained priest in 1926.

After another year's study of theology he was appointed Dean of Freshmen at Boston College, and professor of Natural Theology in the Graduate School, duties which he performed until 1929. The next year was the year of his tertianship, which he made at St. Beuno's College in North Wales. He was appointed Dean of Studies at Holy Cross College in 1930. For three years he administered this office and then, despite his youth, for he was only 40 years of age, he was raised to the position of President of the College.

He was a doer of deeds, a man of action, intense,

persistent, painstaking. Indeed his Presidency upon the Hill of Pleasant Springs was one long rosary of great acts. He finished Kimball Hall, the most modern of dining halls, and introduced a system of supervision there which has been a model for many colleges in the country. Wheeler Hall was started and built by him and the grounds so beautiful with gardens, lawns and macadamized roads that in a material sense there is a new Holy Cross, one that had long been dreamed of but never expected so soon.

He was a teacher. He never forgot that. Despite all the administration which he was called upon to attend to, he was accessible to the students, an eager listener to their plans, every day of his life. We have seen him during his recreation periods surrounded by boys who welcomed his opinions on all branches of study, and would expect from him ready answers about Hecuba and Horace, as well as solutions for their gravest philosophical difficulties. He never refused to see a boy who came to him with a problem. It was his joy to lift their cares, and his quiet admonition and little smile lit for many a student the way to success and to the altar of God.

The passing of Father Dolan is indeed a sorrow, and yet, paradoxical as it may seem, there is a blessing in it all. God has Father Dolan, we have the memory of his gentleness, kindness, simplicity and faith. Well we recall hs favorite expression. . ."There is no Peace without God." Father Dolan now rests in Peace.

A. M. D. G.

BROTHER FERDINAND PETER

1863-1939

An outstanding member of the New Orleans Province of the Society of Jesus passed to his eternal reward in the person of Brother Ferdinand Peter, S.J., on July 10th, 1939. Brother Peter was in his 77th year and a Jesuit for 55 years and 3 months. He was born at Tissis in the former Kingdom of Austria on April 26th, 1863. On April 10th, 1884, at Florissant, Missouri, he entered the Society of Jesus. The Master of Novices, Father Frederick Hagemann, S.J., saw to it that the foundation of the Brother's spiritual life was solid, and as events have proved, it was lasting.

On July 10th, 1885, Brother Peter arrived at the Church of the Immaculate Conception, Baronne St., New Orleans, and three days after (July 13th), was appointed Sacristan of the Church. He held that position all through the long years and only laid it down with his life.

Think of it! Fifty-four years in the same position and in the same place! It is a record—a thing unique in the Jesuit Order where, like soldiers, the members, as need requires, are moved from one place to another at the command of the Superior. It is needless to say that Brother Peter was a model Lay-Brother who led an irreproachable life, and who gave thorough satisfaction in his office. Brother Peter was no ordinary man; indeed had he chosen a career in the outside world, he would doubtless have risen to the highest position in that career.

The writer of this sketch has known Brother Peter for 42 years and was never able to perceive any change in his wonderful character. As its chosen guardian, he loved the glory of God's house and always worked with that interior spirit of lively faith

in the real presence of Jesus Christ in the Tabernacle. It was not merely work well done, but work done for God with such cheerfulness that it never seemed to be a burden to him. If you came upon him in his busiest moments, no matter whether you held a high position or none at all, Brother Peter would welcome you with that wonderful smile of his—a smile that made you feel that you were in the presence of one who was very dear to God. And if you watched, unknown to him you could perceive that while his hands and body were actively employed there was a peculiar interior calm about him which manifested that the motive behind his work was to do the will of God. During the week of the Eucharistic Congress in New Orleans, though Brother Peter was then old and frail in health, he in no way showed it. Numberless Masses were said during that holy week in the Jesuit Church, but Brother Peter was there to see that each priest had what was needed before going to the altar.

Brother Peter trained hundreds of altar-boys—many of whom are now priests, and they will tell you that the example of Brother Peter was the first thing to influence them to select the priesthood as their vocation.

One Jesuit priest who had been one of Brother Peter's altar-boys over 50 years ago, told the writer that he had always noticed that as soon as the priest had left the sacristy for the altar, Brother Peter would go to a retired corner in the sacristy, open Vercruysse's "Daily Meditations" and be absorbed in it until the priest returned from the altar. When he had attended to the priests who were to say the next masses, he again retired to his corner and continued his morning's meditation. Prayer and frequent communion were the means that made him strong in spirit for his daily round of duties.

Brother Peter never seemed to grow tired of his work. But attending to the sacristy and the altars was only a part of his day's work. When you consider

the almost countless number of people who receive Holy Communion at the Jesuit Church and then hear that it was Brother Peter who baked and prepared the altar bread for all these Communions which, with the passing of 54 years must have gone into the millions—you will have just another little glimpse of Brother Peter's work. Add to this the counting of the church collections, etc., (in the days before machines were in vogue) and you will have a pretty good idea of Brother Peter's work as sacristan of the Church of the Immaculate Conception for 54 years.

Except once, after having undergone a severe surgical operation, Brother Peter never took a vacation. On that occasion, he was allowed by his superiors to recuperate for a couple of weeks at the home of his sister in North Carolina. Once a year, he took his altar-boys on a picnic and always made the day a happy one for them.

When, three weeks before his death, he fell seriously ill, it became evident that his work in the world would soon be over. He received the consoling Last Sacraments of the Church, and with perfect resignation to God's holy will, died in the peace of Christ at 2:30 A.M., July 10, 1939. The Office for the dead was recited for his soul in the Jesuit Church, Baronne St. (where his body lay in state). On the morning of July 11th, a Requiem Mass was offered for him at 8:00 A.M., after which his remains were taken by train to the cemetery at St. Charles College, Grand Coteau, La., where, in presence of all the priests and scholastics, the final prayers for his interment were recited.

Brother Ferdinand Peter's simple life is a shining example to the people of our times that, no matter what their vocation may be, they can serve God by doing their daily work for Him and thus secure the reward that God gives all those who have loved Him —the reward of Eternal Life with Him in Heaven.

R. I. P.

Books of Interest to Ours

The Jesuits In Malabar, Vol. I, by D. Ferroli, S.J., Bangalore Press, Bangalore, India. 497 pages, with illustrations and maps. Preface by His Grace Leo Proserpio, S.J., Bishop of Calicut.

Father Ferroli, a member of the Venetian Province which is now in charge of the Society's work in the Diocese of Calicut, has in this book made a worthy contribution to the celebration of the Fourth Centenary of the Society of Jesus. Moreover, this scholarly work was needed to fill a gap in the annals of the Indian Missions. The story of the worthy mission pioneers will now enjoy a deserving light of recognition long denied it. To lovers of the Society's past, especially of her glorious missionary activity, this book will bring a great deal of pleasure and knowledge. The general reader will enjoy a real treat in this history written in a clear and interesting style.

A vast amount of well documented matter is presented very simply. Introductory Indian history fills the first 120 pages, affording an interesting background—political, religious and commercial—sufficiently detailed to give the reader a satisfactory appreciation of the complicated and difficult conditions into which the companions and followers of Xavier were to step. The work is divided into three main periods: the first discovers the history of Christianity in Malabar before the coming of the Portuguese; the second describes the coming of the Portuguese and the relations of the Jesuits with both natives and Portuguese up to the year 1601; the third gives us the story of the foundation and first years of the Province of the Society in Malabar up to 1650.

The work of Father Robert De Nobili is written up at some length and contrasts greatly with the methods and manners of the usual missioners. The difficulties met with from the Assyrian heretics, native St. Thomas Christians, and clergy are equalled only by the distractions and worries caused by the Rajahs and the Portuguese themselves. The story of the martyrs of the period is a powerful attestation of the worthy labors of so many Jesuits from Portugal and Italy.

The last chapter, entitled "Jesuit Contributions to Letters and Discoveries", bring to light important information concerning

Father Thomas Stephens, S.J., the first Englishman to come to India via the Cape of Good Hope; concerning Father Fenicio, for whose discovery even Ours are indebted to a non-Catholic; on the literary works of De Nobili; and, finally, concerning Father Cacella and the Mission leading to the discovery of Cathay.

The book is recommended for its stimulating and enjoyable treatment of early Society men, works, and manners.

Father Ferroli's second volume, now in course of preparation, will deal with the labors of the Carmelites in Malabar.

P. B. H.

Let Us Pray For The Dead, by Bernard A. Hausmann, S.J., New York, America Press, 1939, pp. 69. $ .75.

This is an attractive, pocket or handbag size, English translation of the Office of the Dead. To Catholics in general, less familiar with the official prayer of the Church for departed souls than is desirable, it will be a revelation. Awaiting discovery are prayers that explore the recesses of their hearts and adequately express their profound desires for the speedy flight of loved ones to Paradise. The Psalms, in language exquisitely beautiful, are hymns praising the creative handiwork of God, voicing submission to His Holy Will, acknowledging the transient nature of an individual's years on earth, begging mercy for those who have died and confessing dependence on the Lord of All. Down through the centuries, these hymns have been sung, and in them the seeker will uncover new shades of meaning, profitable to himself and his dead. In addition, there are prayers suitable for the day of burial, the anniversary of burial; prayers for the faithful departed in general, as well as for popes, priests, parents, relatives, friends and benefactors.

Remembering the plea of St. Augustine that the disposition of his body was of little moment to him in comparison with his desire for prayers to be offered at God's altar for his soul, Catholics should avail themselves of this book in order to join themselves liturgically with the Church in abbreviating the sufferings of the souls in Purgatory.

E. H. M.

The Unity of Human Society (Summi Pontificatus), Encyclical Pope Pius XII. New York, The America Press, 1939.

A Papal encyclical is always news but its news value is exceptionally high when it happens to be the first circular letter issued by the latest successor to the See of Peter. According to tradition such a letter should announce the aim to which the

new Pontificate will be dedicated; it should give in broad outline the policies that will be followed and, for the gratification of the many who go in for such things, it usually supplies a motto for the reign.

"Summi Pontificatus", however, was written in trying times and this fact plus the timeliness of its message and the colored and highly publicized interpretations that were given it by the Anglo-American press might cause you to believe that the Pope has departed from this tradition in his first encyclical. Hence the letter must be read, not in the excerpts given in the daily press, but in its entirety and in the authorized translation. This America Press pamphlet enables you to do just that with a minimum of eyestrain.

When read itself the encyclical is surprisingly different from what the comments would have you believe. For, more explicitly perhaps than in any recent letter from Rome, it is stamped from beginning to end with the spirit of Catholicism in the etymological sense of the word. It is universal in its view, its doctrine is the brotherhood of all men in nature and in the Body of Christ, its appeal is to men of all nations, to the faithful and those of good will though not of the faith to rally round Christ the Eternal and Universal King in the face of a "common threat from a common danger."

This danger the Pope finds rooted in doctrines which, by nature, are opposed to Christian totalism—racism, the stressing of the value of a particular community or ethnic group to the denial of the natural equality of all men, and totalitarianism, the philosophy which refuses to base the authority of the state on the law impressed by God on the nature of mankind; twin errors arising from a single source, a partial or particularized view of the nature of things.

To answer the threat the Pope returns to the basic nature of the Catholic faith, its Catholicity, and in impressive argument restates the truths of Catholic philosophy. For the conflict before us at present in which our most intimate rights as individuals are at stake is the result of a denial of the nature of the faith, its Catholicity.

F. J. McC.

Progress and Problems of the American Church (Sertum Laetitiae), Encyclical of Pope Pius XII. N.Y., The America Press, 1939.

On the first of November, 1939, Our Holy Father, Pius XII, sent his brief encyclical, Sertum Laetitiae, to the hierarchy of America, the occasion of the letter being the one hundred and fiftieth anniversary of the establishment of the Catholic hierarchy in the United States, concretely the consecration of John Carroll as bishop, and his appointment to the See of Baltimore.

The letter points out how the Faith and the nation have been mutually helpful, the free nation welcoming refugee priests from lands of persecution, the Faith standing as a bulwark of morality, so necessary in any nation. It mentions to the credit of American Catholicity, among other things, the frequent reception of the sacraments, the number of retreats, of vocations, of Catholic schools and hospitals, of missions abroad and at home, among Indians and Negroes, charity work, Catholic Action and the Sodality.

But that this praise "may be salutary," words of admonition are added. Every Christian is a soldier for Christ in a war that has no ending until death. The purpose of the war and the ideal of the Christian is liberty, the liberty of obedience to the commandments of God. The refusal to obey these commands is the root of evil. In the new world of America the refusal is not unknown. God is often forgotten, even positively despised, in education. Often by these evils of divorce and birth-control the dignity of married life is destroyed. That the sacredness of marriage is of great value even for "the progress and prosperity of civil society. . .is recognized even by no small number of men who though estranged from the Faith are entitled to respect for their political acumen." The Holy Father goes on to recommend to Catholics the study of letters and the sciences that they may be able to "impart with clarity and eloquence" the teaching of the Faith.

Finally, commending the study made here of the two great social encyclicals, defending the right of labor to form unions, and maintaining the honor of the poor, in whom "the sweet discerning eyes of Faith see Christ. . .the mystic suffering members of the most benign Redeemer", the encyclical ends with a hope that men may accept the rule of Christ,—rule of truth, of justice, of peace.

E. D. C.

VARIA

American Assistancy

Maryland-New York: A Letter of the Great-Great-Nephew of Saint Isaac Jogues

Fr. John J. Wynne, S.J., who was Vice-Postulator in the Cause of the American Martyrs, was kind enough to send us a copy of the interesting letter of the great-great nephew of Saint Isaac Jogues addressed to the Governor of New York State. M. de Dreuzy's paternal ancestry is traced to the days of Columbus and Joan of Arc and the maternal from days of St. Louis IX and the end of the Crusades.

La Turpiniere
Sennely Foiret
July 21, 1939

The Governor of New York State,
Albany, New York,
U. S. A.

Your Excellency the Governor:

We have learned with great interest that a monument has been erected in memory of our great-uncle, Saint Isaac Jogues, French Missionary who suffered at the hands of the Iroquois in Canada in 1646, and that this monument was recently dedicated by the Governor of New York State.

Being a great-great-nephew of this martyr-saint, residing in Orleanais where he was born in a house still in my family's possession, it would be a great pleasure to me, Your Excellency the Governor, to have one or

two photographs of the monument erected in memory of my ancestor, to know exactly in what place this monument has been erected and what souvenirs link this place to his life or his martyrdom. Could I have a small map of the region?

I beg pardon for the liberty I am taking, Your Excellency, and I thank you in advance, confident that you will kindly reply to my request.

Being an officer in the French Marine and a veteran of the World War, numerous sympathetic souvenirs ally me to your country in the past as well as the present. Several of my ancestors, officers of the Royal Army and Marine, fought on your soil for the Independence of America in the 18th century, and one met death there. I am proud that I myself was able to witness in the past, which is not so remote, the bravery of my former American comrades who fought in the World War.

Again expressing my thanks, I beg Your Excellency the Governor to accept my sincere respects.

(Signature) M. de Dreuzy

Address: M. R. de Lamothe-Dreuzy,
Chateau de la Turpiniere
par Sennely Foiret,
France

St. Louis: The Radio League of the Sacred Heart

A new road over the air has been opened at radio station WEW, St. Louis University—a road which brings men to the supernatural. It was by way of experiment that Father Eugene P. Murphy, S.J., minister of the Philosophate at St. Louis University, and Father Wallace A. Burk, S.J., director of WEW, introduced a Sunday afternoon program in honor of the Sacred Heart in January, 1939. Today the program has grown until it has 60,000 listeners in the city of St. Louis and St. Louis County, and approximately 100,-

000 in all the territory served. Besides, it is well on its way toward spreading out over other stations to include a wider range. Then, too, it has become a daily offering now over WEW, going on the air each weekday morning and every Sunday afternoon.

Religious programs are not a new venture in radio work—certainly not over WEW. From this station a program, entitled "The Day's Dedication", had been going out each morning over the air for a period of sixteen years, being in fact the oldest religious radio program in the United States. It was a success, and a steady success—nothing phenomenal, constant receipt of postcards and letters gave assurance of its appeal. It went on the air, however, at a time when there was little competition—at the grim, gray hour of six in the morning. The program consisted of the Morning Offering, some spiritual reading, and a sprinkling of music in the background. And so it continued during sixteen years, for people who rise in time for a six o'clock radio program are of stern stuff and quite dependable.

The Sacred Heart program, however, was a specifically new idea. Somehow, before this no one at St. Louis University had set about popoularizing devotion to the Sacred Heart over the radio. But the new Sunday afternoon broadcast began to draw listeners, and it was not long until it occurred to the station directors that "The Day's Dedication" program might do more good if it, too, could take on some of the personal appeal which attaches to Our Lord's Sacred Heart. Accordingly, in May, 1930, it was re-christened "The Morning Offering" in an effort to make more prominent its use of the prayer of that name. But this was only a half-way measure which obtained for a few months when the Radio League of the Sacred Heart, which had until that time been confined to its weekly Sunday afternoon broadcast, took over the daily program bodily. Since then "The Morning Offering" program, broadcast daily from 7:45 to 8:00 A.M., and

"The Sacred Heart Program", broadcast every Sunday from 2:30 to 2:45 P.M., have been under the Radio League, directed by Father Murphy.

From the beginning the program has been active in promoting membership in the Apostleship of Prayer. Through the Radio League of the Sacred Heart which is merely the local center of the Apostleship of Prayer, 7,500 League leaflets are distributed in the mail monthly. These are not sent at random, but only to those who have written to the station and asked to be enrolled or who have said that they have already joined the League. Recently the registration has climbed steadily at the rate of five hundred each month.

Other figures will bring into relief the significance of these 7,500 leaflets. If the total number of listeners to the Sacred Heart broadcasts is 100,000, which is as near an estimate as can be made, a distribution of 7,500 leaflets means that for every thirteen listeners one League leaflet goes out, 5,000 in all to persons who were not members of the Apostleship of Prayer until they heard the radio programs. Now in the area covered by station WEW there are approximately 800,000 Catholics. This means that one out of every one hundred and sixty Catholics in an area over which the Sacred Heart programs are available becomes a member of the Apostleship of Prayer as a result of the broadcasts. Thus, if the programs, or similar programs, were available for the United States, the increase in membership in the Apostleship of Prayer would be something like three-quarters of a million. Figures like this are rough predictions, of course, but they show the size of the field open for radio work.

In addition to distributing these leaflets, the Radio League has succeeded in opening three new centers of the Apostleship of Prayer in neighboring towns.

An important stimulus to listeners and League members has been a specially designed emblem of the Radio League which is given free of charge to those

who write for it. This emblem, in the form of a pin, has been in use since October.

The program which is the center of all this activity is very simple, and on week-days generally follows this order:

1. Organ prelude ..... ½ min.
2. Introductory announcement and reading of petitions and thanksgivings ..... 1½ min.
3. "The Morning Offering" and a prayer for the dying ..... 1 min. (On Fridays a special novena prayer to the Sacred Heart is added here).
4. Hymn (solo, or choir) ..... 2½ min.
5. "Our Thought for Today" (an informal talk) .....7 to 10 min.
6. Angelus (with organ background and chimes) ..... 1½ min.
7. Special announcements, if any. Organ postlude.

The Sunday broadcast varies somewhat from this, and includes a consecration of families to the Sacred Heart.

The Radio League also sponsors special activities when the occasion offers. At the outbreak of the present war, a prayer drive for peace was announced over the air, and listeners were urged to notify the program director of their contributions by mail so that the results might be forwarded to the Holy Father. As a consequence, a cablegram was sent to Rome on the Feast of Christ the King, 1939, with the following spiritual bouquet for peace:

101,242 Masses
71,451 Holy Communions
225,914 Rosaries
56,075 Ways of the Cross
20,715 Holy Hours
810,946 Various prayers and works

The radiogram reply was prompt and gratifying:

THE RADIO LEAGUE OF THE SACRED HEART
ST. LOUIS
THE MOST SOVEREIGN PONTIFF AFFECTIONATELY ACKNOWLEDGES YOUR GIFT OF PRAYERS WITH HIS APOSTOLIC BENEDICTION
CARDINAL MAGLIONE

During the month of October the Spiritual Exercises of St. Ignatius were broadcast daily to give those otherwise unable to do so the opportunity of making a retreat to the best of their ability. The most recent activity of the Radio League of the Sacred Heart was an hour of reparation on the last day of the year 1939. It was held in St. Francis Xavier Church, attached to the University, St. Louis, from 4:00 to 5:00 in the afternoon, and members of the league, not residing in St. Louis or unable to attend the services, were invited to take part in them as they came over the radio into their homes. The church was filled for the service, and, significantly in the eyes of those interested in the program, nearly one-half the congregation were men. Men will not write letters to radio stations as readily as women will, and their attendance at the hour of reparation indicated something of the influence exerted on them by the radio work.

Financing the program has not proved difficult. There are, of course, mailing and office expenses, but these are taken care of by voluntary offerings made by listeners to the programs. Offerings, however, are not solicited.

At present negotiations are under way to broadcast over station KMOX in St. Louis jointly with station WEW, the University station. This would permit a coverage of the entire Mississippi Valley, and would include such cities as Chicago, Milwaukee, Omaha, Kansas City, Cincinnati, Louisville, Evansville, Memphis and Nashville. KMOX is a point of origin for programs on the Columbia chain, and getting the pro-

gram out over it would be the first step toward a network broadcast. Meanwhile, since arrangements with KMOX are still pending, a small hook-up with radio stations in Missouri and Illinois will probably be completed by February 1st.

The amount of good done by the broadcasts of the Radio League of the Sacred Heart cannot be estimated this side of Eternity. From the letters of listeners that arrive in the daily mail bag, the peculiar value of the radio program is clear. It reaches out from the Church to those who are never seen near the House of God; it comes directly into the home; it brings the Sacred Heart of Jesus to places where He might otherwise be a stranger and makes Him a better known Figure in the life of the world. Lastly, it welcomes petitions, spiritual and temporal blessings, that will ease the path of the faithful.

Other Countries

Shanghai: *Father Jacquinot*

Writing in the Sunday Graphic, London, E. E. P. Tisdall tells us the interesting story of how Father Jacquinot, the famous one-armed Jesuit of Shanghai, saved General Gort, now Commander-in-Chief of the British Forces in France but at that time in command of the British defense forces in Shanghai, from a threatening Chinese mob.

When Father Jacquinot learned that a Chinese mob had surrounded a convent of nuns and that the Sisters were in grave danger, he went to General Gort and told him of the grave situation. The General officer and the Jesuit, alone and unarmed, hurried to the place and found the mob breaking down the door of the convent. The surprise on seeing the gallant British officer enabled the General to get the Sisters out, but as

they were leaving the Chinese grew bolder; an angry mob surrounded the General and in a moment he was their prisoner. The faces of the nuns, Mr. Tisdall writes, went gray and, were it not for the Jesuit, Gort would not have escaped. Father Jacquinot tried to reason with the Chinese; with all the feeling and skill with which 40 years in China had inspired him he pleaded with the people to whom he had devoted his life. His plea was successful. Sullenly, the men who had hold of the General's arm let them go.

Safely back in the Settlement, Gort shook the hand of Father Jacquinot with a sincerity that his simple "Thank you" did not attempt to adorn. Britain too should be grateful to the Father.

Rome: The Gregorian University

The academic year of the Pontifical Gregorian University—the 386th of this illustrious institution—was solemnly inaugurated in the presence of His Eminence Guisseppe Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities and, as such, Grand-Chancellor of the Gregorian University.

At the side of Cardinal Pizzardo were the Vice-Grand Chancellor, Father Vladimir Ledochowski, Superior General of the Society of Jesus, and the Rector Magnificus, Father Vincent McCormick.

The students of the Gregorian in the last academic year reached the number of 2,367, of which 1,434 were in the faculty of theology, 101 in the faculties of preparation to the seminaries, 224 in the faculty of canon law, 526 in the faculty of philosophy, fifty in the faculty of missiology, four in the high school of Latin literature, twenty-five in the preparative courses for the faculty of philosophy.

The reigning Pontiff is the thirteenth Pope who was a former student of the Gregorian University, where he was a student of philosophy in the scholastic year 1894-1895, while he was a pupil of the Almo Collegio

Capranica, and later of Canon Law in 1899-1900. The other twelve are: Gregory XV (1621-1623), Urban VIII (1623-1644), Innocent X (1644-1655), Clement IX (1667-1669), Clement X (1670-1676), Innocent XII (1691-1700), Clement XI (1700-1721), Innocent XIII (1721-1724), Clement XII (1730-1740), Leo XIII (1878-1903), Benedict XV (1914-1922), and Pius XI (1922-1939).

Cardinal Maglione, the Papal Secretary of State, was also a student at the Gregorian.

St. Noël Chabanel, Patron of Misfits:

A sketch by Fr. J. Brodrick, S.J., reprinted from *The Tablet.*

St. Noël is a *hapax legomenon* in the Martyrology, the first and only saint of that seasonable name; and when he was canonized, less than ten years ago, all the world's square pegs in round holes might have shouted for joy. For the occasion was the apotheosis of the square peg. There is a deep theological sense, of course, in which everybody is a squage peg, no matter how comfortably he seems to fit into his socket. Not only theologians, but poets and lovers and romancers, have borne testimony to the chasm between a man's reach and his grasp, and even the small boy, coping with his Christmas dinner, is well aware of it. But our concern now is with square pegs of a less metaphysical type, pathetic people hampered in their longing to understand and be of use by very concrete, personal limitations. There is the man, for instance, who try as he may, can never learn to speak a foreign language. One has seen him in Italy, in Germany, in France, with his sad, frustrated eye roving towards an Umbrian child or a Black Forest market-woman, whom he would love to address if he knew how.

Other square pegs are made such by their nerves, which cannot, without acute suffering, endure contact with squalor or ugliness. They are in no way to blame, any more than the still larger class who find noise, particularly in its soprano forms, their most devastat-

ing foe. But perhaps the saddest cases of maladjustment are those of good men who, in a position of danger, discover that they are physically cowards.

By the goodness of God not many people are square pegs in all those ways at once, but St. Noël was such, and that for us, who do not find the world entirely moulded to our heart's desire, is the comfort of his story. It is a story even more black and negative to appearance than that of the Child who was born in a stable, for there is neither an angel's song nor any rumor of a star.

Noël's family name was Chabanel, and he came into this world at Saugues in the department of Lozère, France, on February 2nd, 1613. Seventeen years later he joined the Society of Jesus at Toulouse, and then for the following thirteen years lay *perdu* in colleges and other such levelling institutions. Not a word remains to tell us what he was like during all that period, except the remark that "God had given him a strong vocation" for work among the Red Indians of New France. To that work he sailed at the age of thirty, in a small, unsanitary ship that heaved and tossed on the Atlantic for three solid months before making Quebec. Conditions on board would have turned the stomach of the toughest Grimsby fisherman, for, as one who made the voyage feelingly recorded, the passengers were "packed into the dismal and noisome hold like sardines in a barrel." It was a good initiation for the shy and sensitive humanist whose company hitherto had been aristocratic French boys and the gentle ghosts of Vergil and Cicero.

St. Noël's first trial in his land of heart's desire was the Indian language. For five years he slaved away, endeavoring to master whatever grammar it possessed and to commit its dreadful vocabulary, which sounded like the chatter of monkeys, to a memory saturated with the cadences of Greece and Rome. At the end of that long effort he was almost in despair, for, as his superior, Père Nagueneau, reported, "he found his

progress so slight that hardly could he make himself understood, even in the most ordinary matters, which was no little mortification to a man who burned with desire for the conversion of the savages." And what savages they were, among the vilest and most degraded known to anthropology. Their habits nauseated St. Noël from the very first, despite his utmost efforts to overcome the loathing. He had to live in closest contact with those dirty, malodorous, vermin-ridden, cruel, foul-tongued travesties of human nature; to share their disgusting food, and to work all day in a hovel described by Père Ragueneau as *"un petit enfer de fumée."* The place was crawling with vermin, as well as with scrubby children who fought and squalled and yelled from morning to night. One's bed was the bare ground, and often in the morning Noël woke to find that Nature, for a frolic, had provided him a counterpane of snow. His food when times were good consisted of a paste made with Indian meal boiled in water; when times were bad, of acorns.

These physical discomforts were, however, only the fringe of St. Noël's bloodless martyrdom. Even the constant dread in which, being a timid soul, afraid of pain, he passed his days that he would be captured and tortured by the sadistic Iroquois, did not mark the limits of his unhappiness. There was a far worse trial even than that. Other saints, his companions on the terrible mission—the lion-hearted de Brébeuf, the gentle Jogues, the sturdy, indomitable Garnier, had visits from the angels to cheer them, or tokens no less plain of God's benevolence, but for St. Noël, Heaven kept silent up to the very end. "When God," as Ragueneau says, "withdraws His sensible graces and hides Himself from a person who longs only for Him; when He leaves him a prey to sorrow, to disgust, and to the repugnance of Nature—these are trials not within the compass of ordinary virtue; and the love of God must be strong in a heart if it is not to be stifled by them. . .

It was in this abandonment that God willed to put to the test for five or six years the fidelity of this good Father. But assuredly the devil never got the better of him upon that account, although he represented to him every day that by returning to France he would find the joy, repose and comfort which during all his past life he had received; that there he would not lack employment better suited to his disposition, employment in which so many saintly men nobly practise the virtues of charity and zeal, expending their lives for the salvation of their neighbour. Never, for all that, would he break away from the cross on which God had placed him; never did he ask to come down from it."

On the contrary, to exclude any possibility of escape, Noël drove in an extra ghostly nail by making the following vow on the feast of Corpus Christi, 1647, when he had been four years among the Indians: "Jesus Christ, my Saviour. . .I, Noël Chabanel, in the presence of the most holy Sacrament of your Body and your Precious Blood, which is the tabernacle of God among men, make a vow of perpetual stability in this mission of the Hurons, understanding all things as the superiors of the Society expound them, and as they choose to dispose of me. I conjure You, therefore, O my Saviour, to be pleased to receive me as a perpetual servant of this mission, and to make me worthy of so sublime a ministry. Amen."

Only one letter of St. Noël, written to his brother, Pierre, who was also a Jesuit, has been published. In it he says: "Judging from human appearances, your Reverence has been very near to possessing a brother a martyr, but alas! in the mind of God, to merit the honour of martyrdom a virtue of another stamp than mine is needed. The Reverend Father Gabriel Lalemant, one of the three whom our Relation mentions as having suffered for Jesus Christ, had taken for a month before his death my place in the village of St. Louis, while I, as being more robust of body, was sent upon a mission more remote and more laborious, but

not so fruitful in palms and crowns, as that of which my cowardice has in God's eyes rendered me unworthy. It will be when it shall please the Divine Goodness, provided that I strive to be a shadow-martyr and to endure a bloodless martyrdom. . . The *Relation* will dispense me from adding anything else at present, as I have neither paper nor leisure save so much as are needed to entreat your Reverence and all our Fathers of your province to remember me at the Holy Altar as a victim doomed, it may be, to the fires of the Iroquois."

When parting for his last mission, where he was to be the companion of St. Charles Garnier, Noël said to the Father who used to hear his confession: "My dear Father, may it be for good and all this time that I give myself to God, and may I belong to Him." They were simple words, but uttered with so much feeling that their hearer exclaimed to a friend immediately afterwards: "Verily, I have just been deeply moved! That good Father has but now spoken to me with the look and voice of a victim who immolates himself. I know not what God wills, but I see that He is fashioning a great saint."

And so Noël went into the wilds to starve with Garnier. At last food of any kind became so scarce on their mission that there was not enough to keep the two of them alive, and Ragueneau therefore sent Noël instructions to repair to another station. He had been gone only two days when the Iroquois arrived and gave Garnier his crown. "A bullet from a musket struck him," says the *Relation*, "penetrating a little below the breast; another, from the same volley, tore open his stomach, lodging in the thigh, and bringing him to the ground. . .This good Father, a very short time after, was seen to clasp his hands, offering some prayer. Then, looking about him, he perceived at a distance of ten or twelve paces a poor, dying man. Love of God and zeal for souls were even stronger than

death. Murmuring a few words of prayer, he struggled to his knees, and rising with difficulty, dragged himself as best he might towards the sufferer, in order to assist him in dying well. He made but three or four steps when he fell again, somewhat heavily. Raising himself for the second time, he got once more upon his knees and strove to continue on his way, but his body, drained of blood, had not the strength of his courage. For the third time he fell, having proceeded only five or six steps. Further than this we have not been able to ascertain what he accomplished, the good Christian woman who faithfully related all this to us having seen no more of him."

Meantime, St. Noël, having tramped about thirty miles accompanied by seven or eight Christian Hurons, found himself overtaken by night in the thick of a vast forest. Bidding his men lie down and sleep as best they could in the perishing December cold, he knelt by them to keep guard and pray. Towards midnight he heard shouting in the forest, and roused his companions, who at once melted into the darkness. For a time he kept up with some of them, but at last fell to his knees, exhausted. It didn't matter about him, he said; let them go on and save themselves. What happened after that is a mystery which has never been solved. At dawn, apparently Noël struggled on alone to his destination, but he never reached it. "Mine will be a martyrdom in the gloom," he had once said, and sure enough he died, like John the Baptist, without any glory or human comfort, under the tomahawk of a prowling Indian who hated him for his faith. His last words to two of his brethren whom he had met on the journey were these: "I am going where obedience summons me. I may never arrive there, but if I do I shall ask my superior to send me back again to the mission which was my share of work, for I must serve God until I die."

RETREATS GIVEN BY THE FATHERS OF THE NEW ENGLAND PROVINCE

From Jan. 1, 1939 to Jan. 1, 1940

To Secular Clergy

	Retreats	No.
Antigonish, N.S.	1	120
Boston	5	822
Charlottetown, P.E.I.	1	75
Hartford	2	545
Philadelphia	3	943
Portland	2	275
Providence	2	275
Springfield	2	495

To Religious Congregations (Men)

Missionaries of the Sacred Heart, Natick, R. I.	1	8
Congregation of the Holy Cross, No. Easton, Mass.	1	40

To Seminarians

Brighton, Mass.	1	150
Hartford, Conn.	1	225
Stamford, Conn.	1	92

To Brothers

Xaverian Bros., Danvers, Mass.	1	106

To Religious Women

Charity, Baltic, Conn.	1	88
No. Sydney, C.B.	1	33
Rockingham, N. S.	2	493
Wellesley Hills, Mass.	1	108
Charity of Nazareth, Newburyport, Mass.	1	48
Congr. Most Holy Redeemer, Danvers, Mass.	1	12
Congr. Notre Dame, Antigonish, N.S.	1	120
Montreal, P.Q.	1	125
Daughters Heart of Mary, Burlington, Vt.	1	38

	Retreats	No.
Faithful Comp. of Jesus. Fitchburg, Mass.	2	96
Providence, R.I.	2	68
Good Shepherd, Boston, Mass	1	25
Providence, R.I.	1	16
Holy Child Jesus, Melrose, Mass	1	20
Mercy, Burlington, Vt.	2	254
Danbury, Ct.	1	22
Fall River, Mass.	3	245
Hartford, Ct.	5	581
Hooksett, N.H.	2	306
Leicester, Mass.	1	100
Manchester, N.H.	3	229
Manville, R.I.	2	205
Milford, Ct.	2	328
New Bedford, Mass.	1	70
Portland, Maine	2	393
Worcester, Mass.	1	45
Notre Dame, Boston	1	75
Charlottetown, P.E.I.	1	90
Lawrence, Mass.	1	56
Lowell, Mass.	1	96
Tyngsboro, Mass.	3	286
Waltham, Mass.	2	274
Worcester, Mass.	1	160
Presentation, Central Falls, R.I.	1	23
Staten Island, N.Y.	1	75
St. Casimir, Chicago, Ill.	2	229
St. Joseph, Chicopee, Mass.	1	105
Framingham, Mass.	2	341
Hartford, Conn.	1	154
Holyoke, Mass.	2	460
Springfield, Mass.	1	60
Weston, Mass.	1	189
St. Martha, Charlottetown, P.E.I.	1	67
Union of Sacred Hearts, Fall River, Mass.	1	46
Taunton, Mass.	1	40

	Retreats	No.
Ursulines, New York, N.Y.	1	30
Providence, Holyoke, Mass.	3	385
Malden, Mass.	1	31
To Secular Ladies and Girl Students		
Cenacle, Brighton, Mass.	9	650
Newport, R.I.	1	15
Charity, Baltic, Conn.	3	155
Wellesley Hills, Mass.	2	309
Elizabeth, N.J.	1	350
South Orange, N.J.	1	53
Christian Education, Arlington, Mass.	1	65
Daughters Heart of Mary, Burlington, Vt.	2	55
Good Shepherd, Hartford, Ct.	2	117
Mercy, Burlington, Vt.	1	180
Hartford, Conn.	1	250
Hooksett, N.H.	2	133
Milford, Conn.	2	204
Portland, Maine	1	80
Notre Dame, Boston, Mass.	2	516
Staten Island, N.Y.	1	170
St. Francis, Lancaster, Pa.	1	40
Peekskill, N.Y.	1	510
St. Joseph, Chicopee, Mass.	2	209
Stamford, Conn.	1	115
Sacred Heart, Newton, Mass.	2	179
Providence, R.I.	3	194
Cathedral High School, Waterbury, Conn.	1	750
Aquinas High School, New York, N.Y.	1	260
Sacred Heart Church, Stamford, Conn.	1	350
Ursulines, New York, N.Y.	1	400
To Students (Boys) In Colleges and High Schools		
Boston College	4	1525
Holy Cross College	3	1325
Boston College High School	2	825
St. John's Preparatory School	1	250

	Retreats	No.
To Laymen		
Campion Hall	37	925
Campion Hall (Boys)	7	164
Keyser Island (Boys)	1	7

Summary of Retreats

Priests (Secular)	18	3550
Religious Congregations (Men)	2	48
Seminarians	3	467
Religious Brothers	1	106
Religious Women	72	7340
Secular Ladies and Girl Students	46	6299
Students (Boys) Colleges and High Schools	10	3925
Laymen	45	1096
Private	10	10
Total	207	22841

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